

The Epistle of S. Paul  
to the  
Galatians

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*S. PAUL'S EPISTLES.*

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THE EPISTLE TO  
THE GALATIANS.

WITH

AN INTRODUCTION, EXPLANATORY NOTES,  
PRACTICAL THOUGHTS, AND PRAYERS,

*For Private and Family Use:*

BY

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**"CHRIST'S GOSPEL IS NOT A CEREMONIAL LAW (AS MUCH OF MOSES' LAW WAS): BUT IT IS A RELIGION TO SERVE GOD, NOT IN BONDAGE OF THE FIGURE OR SHADOW, BUT IN THE FREEDOM OF THE SPIRIT."**

***PREFACE TO THE BOOK OF COMMON PRAYER.***

**"ALMIGHTY GOD, WHO MADEST THY BLESSED SON TO BE CIRCUMCISED AND OBEDIENT TO THE LAW FOR MAN; GRANT US THE TRUE CIRCUMCISION OF THE SPIRIT; THAT OUR HEARTS AND ALL OUR MEMBERS BEING MORTIFIED FROM ALL WORLDLY AND CARNAL LUSTS, WE MAY IN ALL THINGS OBEY THY BLESSED WILL; THROUGH THE SAME THY SON JESUS CHRIST OUR LORD."**

***COLLECT FOR THE FEAST OF THE CIRCUMCISION.***

## PREFACE.

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IN preparing for the press a second portion of this little work, it has been judged best to adhere closely to the plan adopted in the Commentary upon the Thessalonians.

In addition to the books of reference of which a list has been already given, use has been made in the following pages of the Homilies of S. Chrysostom upon the present Epistle, the Exposition of Martin Luther, and the recent critical Commentaries of Mr. Bagge, Professor Jowett,\* and Professor Lightfoot.

The Editors desire humbly to commit this their new endeavour to the Blessing of Him, "without Whom nothing is strong, nothing is holy." They are assured that their labour will not have been lost, if through His Grace one reader shall be led by such simple aids to examine more diligently, and to value more fully, this great gift of the SPIRIT to the Churches—the Epistle of Paul the Apostle to the Galatians.

### FEAST OF THE CONVERSION OF S. PAUL, 1866.

\* It is scarcely necessary to say, that with the peculiar theological views of Mr. Jowett the Editors of this book find it impossible to sympathise. But they do not feel themselves on that account debarred from taking advantage of the learning and ability which he has brought to bear upon the Epistles of S. Paul. In some instances his testimony has unusual weight, as that of a Commentator who will not be suspected of entertaining any prejudice in favour of orthodox Christianity.



## INTRODUCTION.

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OUR Introduction to the Thessalonian Epistles has carried down the thread of S. Paul's history to the commencement of his first visit to Corinth. From that point we propose briefly to follow his course to the probable date of the present Epistle.

We have ventured to assign the Second Epistle to the Thessalonians to the summer or autumn of A.D. 53. (2 Thess. i. 1, note.) Its composition may have been followed by eight or nine months of successful preaching at Corinth. (Acts xviii. 11.) The arrival of a new Proconsul put an end at length to this period of tranquillity. Gallio, brother of the philosopher Seneca, succeeded to the government of Achaia in the spring of 54. He was a man of known amiability and gentleness of disposition.\* From such a governor the Jews, S. Paul's old adversaries, expected an easy compliance with their wishes. They hurried the Apostle before the tribunal, upon a charge of teaching men to worship God contrary to the Mosaic Law, which was one of the religions protected by the Empire. But they had mistaken their man. The natural kindliness of Gallio revolted from the bigotry which, as he readily perceived, lay at the root of this accusation. The accusers were driven in disgrace from the proconsular chair: the Apostle was discharged without an inquiry. Thus the Lord's promise was verified, that in Corinth 'no man should set on him to hurt him.'

\* His brother testifies that 'he who loved Gallio most dearly did not love him as well as he deserved.'

After a further stay of perhaps some weeks ("yet a good while," Acts xviii. 18), S. Paul resolved to return to Jerusalem, where a feast (probably that of Pentecost) was at hand (xviii. 21). He had now been absent from the Holy Land for the space of four years. The journey was performed by sea from Cenchreæ, the harbour of Corinth, to Cæsarea. At Ephesus the vessel put in for a short time: Aquila and Priscilla disembarked, their business probably calling them to settle there; and the Apostle himself paid a hasty visit to the Ephesian synagogue, leaving behind him the promise of a longer stay, "if God would," upon his return from Jerusalem. On his arrival at Cæsarea he hastened to the Holy City. One trace only is preserved of his presence there on this occasion—his characteristic salutation of the Church, the dear and honoured Brethren who were in Christ before him, and from whom he had so long been parted. Tearing himself from their company, he seems to have hurried down to Antioch, the terminus of all early missions to the Gentiles. From Antioch he had started upon each of his missionary journeys: at Antioch he sought a resting-place when each had been completed. (Acts xiii. 1; xiv. 26; xv. 35, 40; xviii. 22.)

After a brief interval, and probably in the autumn of 54 (a year after the writing of the Second Epistle to the Thessalonians), S. Paul set forth upon a *third* missionary tour, the last which falls within the compass of the Acts. The names of his companions in this mission are not formally given. But we may notice that Silas disappears at this point in the history, whilst Timotheus still follows the Apostle's steps; and amongst those who were certainly with S. Paul during a part, if not the whole, of this journey, we may count up Erastus of Corinth (Acts xix. 22); Gaius (Caius), and Aristarchus of Macedonia (xix. 29); and, lastly, Titus, whose services are referred to with great warmth in the Second Epistle to the Corinthians. (See Galat. i. 2, note.)

With regard to the purpose of this fresh mission, the Apostle undoubtedly had chiefly in view the fulfilment of his promise to visit Ephesus. He had been prevented from preaching the word

of God there during his last stay in Asia Minor,\* and now he was anxious to seize the present opportunity of evangelising so vast a centre of enterprise, of storming so strong a fortress of idolatry. A sojourn in Ephesus, therefore, was his aim; but with this object he combined the secondary one of an Apostolic visitation to Churches already planted among the heathen. Instead of sailing direct to the city, he approached it by inland roads, which led him through the heart of Asia Minor. He "went over all the country of Galatia and Phrygia in order, strengthening all the disciples."†

With Phrygia we have no present concern, further than to notice that it was a country of very indefinite extent,‡ its limits being of a geographical rather than of a political nature. The name was generally given to the western part of the central table-land of Asia Minor, the eastern side being assigned to the province of Cappadocia. But the country associated with Phrygia in this passage, and also in Acts xvi. 6, requires our close attention. Leaving for a while the course of the Apostle's travels we shall enter, as fully as our space allows, into the history of Galatia and its people.

Galatia is simply the later Greek form of the Roman Gallia, or Gaul. Its name points to the Celtic origin of the mass of its population. The Galatians of Asia Minor were a branch of the great Celtic family, which in pre-historic times had pushed its way from the heart of Asia into the west of Europe. Checked in their progress by the shores of the Atlantic, a large part of this restless people began, at the end of the fourth century B.C., to retrace their steps towards the East. By one of these retreating hordes Rome was sacked (390 B.C.), and Italy overspread: another, about a century later, threw itself

\* Acts xvi. 6. "Forbidden to preach the word in *Asia*," i.e. in the Roman province of Asia (1 Pet. i. 1), of which Ephesus was the capital.

† Acts xviii. 23.

‡ No sharp line of distinction is drawn in Acts xviii. 23, between Galatia and Phrygia; the same Greek article precedes both, implying that the latter term is at the most but an extension of the former.



into Thrace and Macedonia. Of this second swarm a part turned their steps southwards into Greece, and were annihilated in a fruitless attack upon the treasures of the Delphic temple. (279 B.C.) But another section preferred the surer prospect of plunder held forth by the rich plains of Asia Minor. Accepting the invitation of a king of Bithynia, who desired their aid against his rival, these Celts, like the Saxons of a later age, established themselves in the country of their ally, and became the common scourge of the whole peninsula they had entered. After a series of encounters with the native princes of Asia Minor, which it is needless here to trace, the invaders were compressed (about 230 B.C.) within the limits of a tract of northern Phrygia, measuring some 200 miles in length. To this country they gave the hereditary name of Gallia, or Galatia. It was divided between their three tribes, each division embracing a chief city of its own. Tavium, Pessinus, and Ancyra, were the centres of the settlement; Ancyra ranking as the metropolis of the whole. But their roving propensities thus shackled, the Gauls of Asia did not long retain their independence. Forty years later Galatia fell under the yoke of Rome (B.C. 189). Its inhabitants were permitted, however, so long as the policy of the Roman people allowed of the concession, to retain their own chieftains; and two of these, bearing the name of Deiotarus, are familiar to all who are acquainted with the life of Cicero. At length, on the death of one of their native kings, this privilege was withdrawn, and Galatia, now united with parts of Lycaonia, Phrygia, and Pisidia, was formally constituted a Roman province (B.C. 25).

Some doubt has been expressed as to the extent of the Galatia to which S. Luke and S. Paul refer. Are we to understand Galatia political, or Galatia geographical? the province so named by the Roman government, or the district originally peopled by Gallic settlers? In the former case, Derbe and Lystra, the "cities of Lycaonia," where the Apostle preached during his earliest mission, probably also Iconium and Pisidian Antioch, fall under the head of Galatian towns, and the Christian

people of those places were among the Churches addressed in the present Epistle. But the latter interpretation is the more probable. S. Luke twice joins with Galatia the name of Phrygia, a geographical district, and not a province. Derbe, Lystra, and Antioch, are nowhere in the Acts assigned to Galatia, but are represented as belonging to the several regions under which they would be classed in the popular language of the day. Hence it seems safe to assume that Galatia also is used in the popular sense, and confined, in S. Luke's acceptation, to the country inhabited by the descendants of the Celtic invaders.

On the other hand, it must not be imagined that the population even of Galatia proper was, in S. Paul's day, simply of Gallic extraction. Five races at least met, combined in greater or less degrees of fusion and intercourse, upon the Galatian plains. Occupying the lower ranks of life, partly also mingled by intermarriage with their Celtic conquerors, would be found the Phrygian aborigines. Side by side with the conquerors and conquered there lived a large Greek population, settled partly before, partly perhaps after the Gallic occupation, and forming an element in the country so considerable that the Romans gave to the whole district the composite name of Gallogræcia. A more important result of this Greek settlement was the prevalence of the Greek language amongst the people of Galatia. It is certain, indeed, that even in S. Jerome's time—and therefore much more in the Apostolic age—the Gallic tongue was spoken by the common people: but Greek had become the language of polite society and of public documents. Greek inscriptions are still extant on local monuments. A Greek letter was addressed, without apology, by our Apostle to the Galatian Church.

Not so deep was the impress of Roman civilisation upon the people of Galatia. A group of officials in each important town perhaps formed the only representatives of the governing nation. A more important position must be assigned to the Jewish inhabitants of the districts. Everywhere alive to the prosecution

of commercial enterprise, the Jews of S. Paul's age \* had availed themselves in large numbers of the advantages which this rich and central province offered to traders. Josephus records a decree of Augustus conferring special privileges on the Jews of Ancyra; and Jewish "strangers scattered throughout Galatia" are among the members of "the dispersion" to whom S. Peter's First Epistle is addressed.† The presence of a large body of this people must have prepared the way both for the Christian teaching of S. Paul, and also for that perversion of the Gospel against which his Epistle is mainly directed. Yet, after allowing fully for the admixture of a Phrygian, a Greek, a Roman, and Jewish element, we must fall back upon a Celtic origin for the bulk and body of the Galatian people.

To the Greeks of Galatia we owe the language of S. Paul's Epistle. Jewish settlers may have given to Galatian Christianity its peculiar form of doctrinal development. Phrygian idolaters,‡ Roman civilians,§ the earliest and latest masters of the country, may have left some slight and hardly perceptible traces of their influence in the tone or allusions of the Apostle's letter. But, undoubtedly, the chief fact to be borne in mind in studying the Galatian Epistle is the *Celtic origin* of the great majority of the people to whom it was addressed. Their joyous reception of the Apostle soon changing to indifference and

\* Two centuries before this period a colony of 2000 Jewish settlers had been planted by Antiochus in the neighbouring districts of Lydia and Phrygia. From this nucleus Jewish adventurers may have easily spread themselves into Galatia.

† Gentile Christians may certainly be included under this title; but there can be little doubt that the literal "dispersion," i.e. the scattered Jewish settlers of Asia Minor, are primarily intended. See Smith's *Dict. of the Bible*, ii. p. 807.

‡ The Phrygian worship of Cybele, with its wild orgies, had early rooted itself among the invading Celts; and the leaven of this enthusiastic idolatry may have predisposed the Galatians for a relapse from the simplicity of the Gospel to the complicated rites of a ceremonial religion. Compare Gal. iv. 8; v. 19-21.

§ Gal. iv. 1, 2.

positive dislike of his person;\* their rapid transition from the Gospel of Christ to a system which was completely opposed to its most essential principle;† their tendency to strife,‡ and to the outward display of a ceremonial religion:§ all these traits accord exactly with the known characteristics which distinguish the Celtic family wherever it is found.

We read that Cæsar, after sufficient trial of the Gallic race, ‘resolved to place no confidence in Gauls, so much did he dread their national weakness of shifting their plans and courting change.’ And the greatest of all earthly leaders in CHRIST’s army learnt, by a like bitter experience, that the Gauls of Asia were not more worthy of confidence than their European brethren. “I marvel,” he writes to them, “that ye are so soon removed from Him That called you.”

We are, however, anticipating: let us return to the Apostle’s third missionary tour. We have followed his course from Antioch to the “country of Galatia.” It was not the first visit S. Paul had paid to this part of Asia Minor. The words which follow in S. Luke’s narrative (“strengthening all the disciples”), imply that he had already founded a Church among the Galatians. During the second missionary journey, accompanied by Silas and Timotheus, he had gone throughout the region of Galatia, on his way to the province of Asia.¶ Illness—possibly an affection of the eyes (Gal. iv. 13–15)—had detained him there, and the delay had afforded him an opportunity of preaching the Gospel to the Galatian people. Flourishing Churches had thus been formed, perhaps at each of the three capitals. These now received a systematic visitation from the Apostle. It would seem that they greatly needed his timely admonitions: a firm hand was required to repress growing error, and to “strengthen” wavering disciples. There are scattered hints in the Epistle which can only be explained satisfactorily of this second visit to Galatia, and which imply that mischief was even then working in the Galatian Churches.¶ During his visitations

\* Gal. iv. 14–16.

† Ibid. i. 6, 7; iii. 1.

‡ Ibid. v. 15, 26.

§ Ibid. iv. 9.

¶ Acts xvi. 6.

¶ Gal. i. 9; iv. 16; v. 21.

the Apostle found it necessary to pronounce a solemn anathema upon all preachers of a perverted gospel; to forewarn them all that they who indulged in the works of the flesh should not inherit the promised kingdom, and to speak the truth so plainly that he was thenceforth accounted an enemy by those whom he had reproved. But whatever may have been the upgrowth of error at the period of his second visit, it appears to have been checked for the time by the Apostle's earnestness and authority. He proceeded to Ephesus, perhaps with the full assurance that peace was re-established in the Churches of the interior. Not long, however, after his arrival in that city, tidings reached him which excited at once his astonishment and his grief. His departure from Galatia seems to have been the signal for the false teachers to commence a new and more desperate crusade upon the faith of the Churches. Not content with representing circumcision as necessary to salvation, and thus overthrowing the basis of justification by faith alone, they had sought to strengthen their position by disparaging S. Paul's personal character and Apostolic authority. They insinuated that, unlike the rest of the Apostles, he had received his commission and derived his doctrines from a merely human source, and not from the Lord Himself.\* They charged him with being a time-server, seeking the favour of men by alternate concessions to the Gentile and the Jew.† This personal attack, emanating probably from emissaries of the Pharisaic section in the Church of Jerusalem,‡ had only too great weight with a people by their very nature prone to change, and already infected with the leaven of a Judaising party. The great majority of the Churches were soon on the point of throwing off their allegiance, not only to their human teacher and father in the faith,§ but even to Him, their Heavenly Father, who had called them in the grace of Christ.|| At this juncture S. Paul's Epistle was written. How marvellously well adapted it was to such a people,

\* Gal. i. 1.

† Ibid. i. 10.

‡ Cf. ii. 12, and Acts xv. 1.

§ Gal. iv. 19, 20.

|| Ibid. i. 6.

under such a phase of religious conflict, it will be one object of the following notes and thoughts to assist the reader in discovering.

It remains to state briefly the reasons which have led us to assume that this Epistle was written during S. Paul's stay in Ephesus (A.D. 54-7), and next in order after the Epistles to the Thessalonian Church.

Few data exist in the Epistle itself for determining the time of its composition. Of the place there is no mention whatever; the so-called "subscription," which dates it from Rome, being almost certainly spurious, the clumsy conjecture of a transcriber. In this absence of criteria the most extreme hypotheses have been formed. Some have regarded it as the earliest, a few as the latest, of S. Paul's Epistles. In style and subject-matter, however, this Epistle evidently connects itself with the second group of the Pauline writings, which embraces the two Epistles to the Corinthians and the Epistle to the Romans;\* and the only real question seems to be, whether it is to be ranked as the earliest, latest, or middle member of this class. On account of certain marked affinities of style and argument, it has been maintained by many writers, and in particular by Professor Lightfoot in his recent monograph, that S. Paul wrote to the Galatians nearly at the same time as to the Romans — probably a few weeks earlier; *i. e.* from Corinth, or upon his way to that city, during the winter of A.D. 57-8. (Acts xx. 2-3.) But against this opinion it may be perhaps successfully urged, that the expression in Gal. i. 6 ("I marvel that ye are so *soon* removed," &c.), appears

\* The same conclusion is reached by connecting together such faint notes of time as the Epistle supplies. It was written after S. Paul's second visit to Jerusalem, which took place fourteen years after his conversion (Gal. ii. 1), and is probably identical with the visit recorded in Acts xv. (A.D. 50). At the time of writing, it would seem that S. Paul had already twice visited Galatia (iv. 13, 16, &c.). But his second Galatian visit was immediately followed, as we have seen, by a sojourn at Ephesus of more than two years' duration. And during this sojourn, or the subsequent visit to Europe, the Epistles to the Corinthians and Romans were evidently written (1 Cor. xvi. 5, 8. 2 Cor. ii. 12, 13. Rom. xv. 25, 26; xvi. 1, 23).

to point to a period less than three or four years distant from the Apostle's second visit to Galatia, and between which and his first preaching in Galatia six or seven years had not yet elapsed. And "the freshness of interest that seems to breathe throughout the whole Epistle"\* corroborates this impression. Nor does the similarity of the Galatian to the Roman Epistle seriously affect our decision. It may well be believed that an argument upon the fundamental doctrine of Justification, first rapidly sketched out at Ephesus amidst the pressure of a daily ministry (Acts xix. 9), and in a letter to an obscure tribe of Asia Minor, would dwell continually upon the Apostle's mind, until after an interval of some years it was expanded, under the deeper teaching of the HOLY GHOST, into an elaborate Epistle, addressed to the Church of the world's capital.

Upon these grounds we do not hesitate to prefer the earlier date, and, in the absence of clearer information, to assume that our present Epistle was written from Ephesus, not many months after S. Paul's second visit to Galatia. If we fix that visit in the autumn of A.D. 54, the spring of 55 will thus be an approximate date for its composition, an interval of a year and nine months being left upon this hypothesis between the latter of S. Paul's Epistles to the Thessalonians and the first of the second group into which his Epistles have been divided.

What effect this Epistle may have produced upon the versatile people to whom it was addressed it is impossible to say, unless we interpret the Apostle's kindly hope, expressed in chap. v. 10, as a prophecy of the result. It is interesting, however, to notice, that in a subsequent age the Galatian Churches were as remarkable as in S. Paul's time for their alternations of good and evil, light and darkness. In the days of the Apostate Julian, Galatian Christians showed a noble front against the Emperor's attempt to re-establish among them in person the wild and sensuous worship of Cybele. On the other hand, Galatia became notorious for the number and virulence of the heretical sects who found a refuge in its churches.

\* Bp. Ellicott, in *Smith's Dictionary of the Bible*, art. "Galatia."

It may be permitted, in conclusion, to point out briefly the relations which the present Epistle holds towards those which preceded it. (1) The Epistle to the Galatians wears a dogmatic and controversial character, common to the whole of the second group, but quite unknown to S. Paul's earliest writings. (2) A formal declaration and defence of his own Apostleship, together with much expression of personal feeling, denotes the growing prominence of S. Paul's character and work. He who went in and out among the Thessalonians as a simple pastor of the flock has become already, in his Epistle to Galatia, the champion of the Truth against the growing ranks of a perverted Christianity. We may ascribe this modification in part to difference of circumstances; but partly also it is due to the progress of S. Paul's own character and position in the Church. Lastly, (3) a change is perceptible in the Apostle's mode of presenting CHRIST to his readers. The LORD's *Priestly* office holds in this Epistle the place occupied in the Epistles to the Thessalonians by His office of *King*. The Cross stands prominently forward; the Throne sinks into the background. Those bright hopes of coming glory which threw a kind of sunset-glow over the pages of the letters to Thessalonica have for a season faded away, and in their place a single star shines out from the deepening darkness of the night—the star of Justifying Faith.

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# THE EPISTLE OF PAUL THE APOSTLE

TO THE

## GALATIANS.

### SECTION I. [CHAP. I. 1-12.]

#### SUMMARY OF CONTENTS.

S. PAUL sends his greeting, expressed with some reserve and absence of his usual warmth, to the various Christian congregations of Galatia: and in so doing, he touches upon the two leading subjects of this Epistle, the validity of his own Apostleship, and the sufficiency of CHRIST's redeeming work (1-5). Passing abruptly from these matters, he expresses astonishment at the hasty withdrawal of the Galatians from the Gospel of Christ to another, a gospel in name, but not in reality: an attempt, rather, to reverse the Gospel of Christ (6, 7). This attempt he meets with a reiterated anathema, from which he exempts neither himself, nor even an Angel from heaven, should he offend in this particular (8, 9). Such bold language was his answer to the personal charge of menpleasing with which he had been assailed: his adversaries could not tax him with this fault again (10). And as for the Gospel which he preached, he could confidently declare, and would proceed to prove, that it was no system of man's devising, but had been received by direct communication from Jesus Christ (11, 12).

PAUL, an 'Apostle, not of men,'<sup>b</sup> neither by man, but by 'Jesus Christ,'<sup>d</sup> and God the

<sup>a</sup> Acts ix. 15; xxii. 14, 15; xxvi. 16-18. <sup>b</sup> ver. 11, 12. <sup>c</sup> Acts ix. 15, 16; xxii. 10, 14, 21. <sup>d</sup> 1 Tim. i. 11-12. <sup>e</sup> John x. 30. Col. i. 1.

#### EXPLANATORY NOTES.

1. *Paul.*] See note on 1 Thess. i. 1.

*An Apostle.*] Strictly, 'one sent by Christ, even as Christ (Heb. iii. 1) was sent by the Father.' (John xx. 21.) The word was, however, used in a looser sense (see note on 1 Thess. ii. 6):

hence the defining clause which follows—"not of men, &c."

On S. Paul's repeated 'magnifying of his office,' Luther writes: "In times past, when I was but a young divine, methought Paul did unwisely in glorying so oft of his calling in his epistles:

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Father, Who 'raised Him from the dead ;  
2 and 'all the Brethren which are with me, unto  
the Churches of Galatia :

\* Acts ii. 24, 32 ; iii. 15. Rom. iv. 24.

† Philip. iv. 21.

but I did not understand his purpose ; for I knew not that the ministry of God's word was so weighty a matter . . . It is not a vain, but a most holy pride against the devil and the world, and humility before God."

*Not of men, neither by man.*] His apostleship did not emanate from a human source, nor was it conveyed to him by the agency of any merely human being.

The Christian ministry in general is "not of men:" the Apostolic office in particular was also "not by man."

S. Paul's mission from the Church of Antioch (Acts xiii. 3) may have led his enemies to assert that, unlike the Twelve, he was ordained by human hands. But his ordination to the *Apostolate* had really taken place some years before. See Acts xxvi. 17 ("I SEND THEE").

*But by Jesus Christ, and God the Father.*] "By" is the preposition usually employed to express the agency of the WORD (John i. 3. Col. i. 16-20), as distinguished from the originating power of the FATHER (1 Cor. viii. 6). We might therefore have expected to read, "by Jesus Christ and of God the Father." But the use of the same preposition before the names of Both Persons [cf. ver. 3] brings out more strikingly the oneness of the Two, and the high authority of the office which was thus conferred by Both.

"The Channel of the autho-

rity coincides with the *Source*." (*Lightfoot*.) 'I was sent,' S. Paul would say, 'by Jesus Christ ; and this being so, I was sent also by God the Father, with Whom Jesus Christ is one.' (John x. 30 ; cf. v. 19.)

"Paul often uses a single preposition in a combined mention of the Father and the Son : cf. 1 Tim. vi. 13." (*Bengel*.)

*Who raised Him from the dead.*] The act of the Father (Rom. vi. 4), attesting the Sonship of Christ (Rom i. 4), and therefore the divine authority of the gospel which Christ communicated to His Apostle.

S. Paul's conversion and call to the apostleship had been effected by the *risen* Lord. With the other apostles he was a witness of the Resurrection: nay, he was favoured beyond the rest, in that he had seen Christ in His post-ascension glory. (1 Cor ix. 1.)

Further, the Resurrection is mentioned here as the great seal of that doctrine which the Galatians were tempted to set aside, *i.e.* of justification by faith only. (Comp. Rom. iv. 25.) Christ, being raised, is a living witness to the perfection and sufficiency of His own redeeming work. "The Resurrection is the fountain-head of justification, and of Apostolic authority." (*Bengel*.)

2. *And all the Brethren which are with me.*] Meaning, probably, not the whole Church, but his little band of fellow-travellers and

"Grace *be* to you and peace, from God the 3  
 Father and *from* our Lord Jesus Christ, Who 4  
 "gave Himself for our sins, that He might

<sup>3</sup> See on 1 Thess. i. 1.

<sup>4</sup> Matt. xx. 28. John, x. 11. Eph. v. 2. Heb. ix. 14; x. 9, 10. 1 Pet. ii. 24.

fellow-workers. See these two distinguished in Philip. iv. 21, 22, "the brethren which are with me"—"all the saints." At Ephesus (whence this Epistle was probably written: see Introd.), S. Paul's immediate companions were Gaius and Aristarchus (Acts xix. 29), Timotheus and Erastus (verse 22): perhaps also Aquila and Priscilla (xviii. 26).

To the unanimous sympathy of these brethren S. Paul refers with manifest pleasure. It would strengthen his authority in the eyes of the Galatians; it might serve also to put to shame their coldness and dissent. But besides, a natural craving for sympathy is a marked feature in S. Paul's character. See Dr. Howson's *Hulsean Lectures*, p. 72.

*Unto the Churches of Galatia.*] See Introd. and note on 1 Thess. i. 1. This is the only Epistle in which the Apostle omits thanksgiving to God on behalf of the Church to which he writes. Even the erring Church of Corinth received this mark of love: see 1 Cor. i. 4. There is, moreover, a studied reserve in the address, which contrasts strongly with S. Paul's usual manner. "Consider the grave indignation contained in the phrase, *unto the Churches of Galatia*: he does not say, *to the beloved*, or *to the saints*; and this speaking of them as a society merely, without the addition *Churches of God* . . . is

strongly expressive of deep concern and sorrow." (*Chrysostom.*) Yet they are *Churches* still; for as Luther remarks, "Baptism, the Word, and the Name of Christ remained among them. . . . Where-soever the substance of the Word and Sacraments remaineth, there is the Holy Church, although Antichrist there reign."

From the plural, *Churches*, it would appear that the infection of heresy had spread more or less throughout the Christian congregations of the district. Galatia had no one great central town (like Corinth in Achaia) to which the Epistle could be addressed: it therefore takes the form of an encyclical.

For other notices of these Churches see 1 Cor. xvi. 1. 1 Pet. i. 1.

3. *Grace be to you and peace.*] See note on 1 Thess. i. 1.

*From God the Father, and from &c.*] See note on ver. 1.

4. *Who gave Himself for our sins.*] One of the key-notes of the Epistle is thus struck; that "first" of Christian truths (1 Cor. xv. 3), which the Galatians were practically ignoring by their relapse to legal righteousness. "He doth mention that whereby all need of the Law is excluded, I mean the benefit conferred on all through the Cross and Resurrection." (*Chrysostom* on v. 1.) See this thought expanded in ch. ii. 21.

deliver us 'from this present evil world, 'ac-  
 cording to the Will of God and our Father :  
 5 to 'Whom *be* || glory for ever and ever. Amen.

<sup>1</sup> Rom. xii. 2. Eph. ii. 2. <sup>1</sup> John v. 19. <sup>1</sup> Ps. xl. 8. Matt. xxvi. 42. John v. 30.  
 Rom. viii. 3, 32. Heb. x. 4-10. <sup>1</sup> Rom. xl. 36. <sup>1</sup> Tim. i. 17. Jude 25.  
 Rev. iv. 9-11. || Translate, the glory.

On the expression, "*gave Himself*," comp. Eph. v. 2. Jowett remarks, that the phrase "for sins" is the same which is used by the LXX of a sin-offering. Lev. vi. 30. Ps. xxxix [xl. E. v.] 6.

*That He might deliver us from this present evil world.*] Or, 'from this present world, evil as it is,' or, 'with all its evil:' the *evil* of the world rather than the *world* itself, being that from which we are delivered: see John xvii. 15.

One great end of Christ's atoning death is thus stated. (Comp. Tit. ii. 11, 12; and for another end see 1 Thess. i. 10.) The "present world," or "age" [*αἰών*]—called also "this world" (Rom. xii. 2), "the course (age) of this world" (Eph. ii. 2),—is the period contained within the limits of Creation and Judgment, considered, however, *ethically* rather than chronologically or historically. Through the Fall this age has become *evil*: is subject to the rule of evil powers (Eph. vi. 12), and especially of Satan, who is called its "God" (2 Cor. iv. 4: comp. Ephes. ii. 2). In opposition to this *evil world*, there is constituted a *world to come* (Eph. i. 21), which is a *world without end*—the "Age of Ages" (Eph. iii. 21): which is in subjection to Christ and to God, the "King of the Ages." (1 Tim. i. 17.) Although not to be fully

manifested till the resurrection of the just (Luke xx. 35), when this world shall end (Matt. xxviii. 20), yet the powers of "that world" are already tasted by the Church (Heb. vi. 5), which in its spiritual character belongs to the future age, even while it is yet locally upon earth. (John xvii. 16. Philip. iii. 20.)

"The present world is the world around him, from which the Christian withdraws into communion with God, from which he shall be delivered finally in the world of glory." (Jowett.)

*According to the Will of God.*] "The Son did not give Himself for our sins without the Father's Will: neither did the Father deliver up the Son without the Son's Will: but this is the Son's Will, to fulfil the Will of the Father," as He Himself says in the Psalms [xl. 6.] (S. Jerome.) Comp. John vi. 38.

This is the third reference in four verses to the *unity of Essence and Will* which subsists between the Father and the Son. See notes on verses 1 and 3.

Every clause, almost every word in this verse (4) bears upon the great subject of the Epistle. Christ's perfected *Sacrifice*, His purpose of thereby *emancipating* His people from the bondage of the world, above all, the *Will of the Father* having directed the whole redeeming work, form a

I marvel that ye are so soon || removed 6  
from Him 'That called you § into the Grace of

<sup>1</sup> 2 Thess. ii. 14. <sup>2</sup> Tim. i. 9. <sup>3</sup> 2 Pet. i. 3.  
|| Translate, removing (or changing). § Translate, in.

climax of the strongest dissuaves from any renunciation of a Gospel supported by such sanctions, replete with such Love and Power.

*Our Father.*] "The Father" [of Christ] is, through the Atonement, "Our Father." Comp. John xx. 17, (the Lord's first word after His Resurrection and completed Redemption): and see how the same thought is expanded further on in this Epistle, chh. iii. 26; iv. 4-7.

5. *To Whom be (the) Glory.*] A doxology usual with S. Paul after mentioning the wonders of God's Grace. "For infinite blessings infinite glory is due." (*Pelagius.*) Comp. Rom. xi. 36; Eph. iii. 21; 1 Tim. i. 17; and for ascriptions of the same glory to the Son, see 2 Tim. iv. 18; Rev. v. 13. And comp. John xvii. 5.

The article occurs almost always in such doxologies. *The* glory, glory in its pre-eminent and absolute sense, belongs only "to the Father, and to the Son, and to the Holy Ghost."

*For ever and ever.*] "Unto the ages of ages:" a summation of ages indefinitely extended: sometimes expressed still more emphatically as the "Age of Ages" (Eph. iii. 21), or even "the Age of Age" (Heb. i. 8). The expression here stands in contrast to "the present Age." (Cf. ver. 4, where see note.)

6. *I marvel that ye are so soon removed.*] "Removing:" the

tense is present. The change, though progressing, was not perfect. "He says not 'ye are removed,' but, 'removing': that is, I will not believe or suppose that your seduction is complete." (*Chrysostom.*) The verb is often used of *military desertion*, also of *alterations in political or philosophical views*. These soldiers of Christ had soon begun to desert their Captain: these disciples were early quitting their Master for another. *So soon*—either, *i.e.* after conversion or after the last visit of S. Paul: see *Introd.*, p. xiii. Three or four years may have elapsed since the Apostle's first visit to Galatia (Acts xvi. 6): but even so, it was soon for such ardent converts (cf. ch. iv. 14, 15) to fall away.

On the character of the Galatian people, as predisposing them to change, see the Introduction.

The Apostle rapidly passes from the theme of God's unalterable Will and Christ's Self-sacrificing Grace, to the thankless inconstancy of the Galatians. In the face of this Eternal Love there was abundant cause to marvel at their hasty revolt.

*From Him That called you.*] Not S. Paul, or even Christ: but, as ever in the New Testament, *the Father*. (1 Pet. i. 15.) "The calling is from the Father, but the cause of it is the Son." (*Chrysostom.*)

*Into (rather, in) the Grace of*

- 7 Christ ¶ unto another Gospel: which is "not another; § but " there be some that trouble you, and would °pervert the Gospel of Christ.
- 8 But P though we, or an Angel from heaven,

¶ 2 Cor. xi. 4.    ° Acts xv. 1, 24; xx. 30. Rom. xvi. 17, 18.    ° 2 Cor. ii. 17; iv. 2.  
 P 2 Cor. xi. 13, 14.    Rev. xxii. 18, 19.

¶ Translate, unto a different Gospel, which is not another.

§ Translate, save that.

*Christ.]* Christ's Grace is the medium in, and so through, which the calling of the Father comes to sinful men. "And if by grace, then is it no more of works;" so that the Galatians, in substituting or adding the works of the Law, had *so far* "fallen from Grace," and "removed" from their allegiance to and fellowship with God.

*Unto another Gospel: (7) which is not another.]* Another, in that it was essentially different from the Gospel which they had received from S. Paul: yet *not another*, in that, being different, it was in truth no Gospel at all: its name and style of "Gospel" were usurped and fictitious. Luther quotes "the common proverb among the Germans, 'In God's Name beginneth all mischief.'"

Two distinct words are used for *another* in the Greek: the first meaning "different in kind," the other simply "a second, whether of the same kind or not." The one denies identity, the other resemblance. They are similarly, though perhaps not so strongly contrasted, in 2 Cor. xi. 4—"a second Jesus," "a different Spirit."

With this statement of the *exclusive* claims of Christ's Gospel, comp. S. Peter's uncompromising statement in Acts iv. 12.

*But there are some that trouble you.]* Lit. Except that there are, &c.; i.e. it is only so far another Gospel, inasmuch as it is the perversion of the true.

These false teachers were 'troublers of Israel,' disturbers of the peace of the City of God. The same verb is used in Acts xvi. 20, in the sense of 'raising factions and tumults:' and this is its common acceptance.

*And would pervert the Gospel of Christ.]* "Intend to reverse"—they are minded to do it, if they shall have the power. The Apostle repeatedly charges the Galatians and their corrupters with intentional error; see chh. iv. 9, 17, 21; vi. 12. (*Bengel.*) The fault lay, as is so commonly the case with men who abandon the truth, rather in the will than in the judgment.

"Pervert" is scarcely strong enough: the Greek verb implies a complete *reversal*. Justification by Faith, and justification by the Law, are the leading principles of two systems not only distinct, but directly opposed.

8. *Though we, or an Angel from heaven, preach any other Gospel.]* An extreme hypothesis raised for the sake of adding weight to the conclusion. Comp. 1 Cor. xiii. 1; and in the Law, Deut. xiii. 1, &c.

preach any other Gospel unto you than that which we || have preached unto you, let him be accursed. As we § said before, 'so say I 9 now again, If any man † preach any other

¶ 2 Cor. i. 17; xiii. 1, 2. Philip. iii. 1.  
|| Omit have. § Insert have. † Translate, preacheth.

"Paul first curseth himself; for cunning artificers are wont first to find fault with themselves, that they may the more freely and sharply afterwards reprove others." (*Luther*.) "See the Apostle's wisdom: to obviate the objection that he was prompted by vain glory to applaud his own doctrine, he includes himself in his anathema; and as they referred to authority, that of James and John, he mentions Angels, saying, 'Tell me not of James and John: if one of the most exalted Angels of Heaven corrupt the Gospel, let him be anathema.'" (*Chrysostom*.) "The transition in the Apostle's mind appears to be from 'Apostle' to 'Angel': from the regular messengers of the new Covenant to an extraordinary messenger from Heaven." (*Bagge*.)

The mood of the verb [*preach*] marks the wholly *hypothetical* character of this clause. In the next verse (9) the condition expresses a *fact*, and the mood is accordingly changed: 'preach' should there be changed to 'preacheth.' (See marginal note to the text.)

Than that which we (have) preached.] Lit. "beyond that," &c.: beside the Gospel, and, therefore, since the Gospel will allow of no rival (ver. 7) *contrary to it*. Romanists have up-

held the latter, Protestants the former meaning of the preposition. But neither can be excluded. Both senses are lexically, both are also dogmatically true. Any addition to the Gospel, whether by way of extension or of alteration, is virtually an attack upon its uniqueness and perfection. The same holds good of the Law, considered as a Law (Deut. iv. 2; cf. Rom. vii. 12); and indeed of every system which emanates from God. "His work is perfect." (Deut. xxxii. 4.)

Let him be accursed.] Or *anathema*; i.e. a devoted object. A person or thing may be devoted either to the service or to the wrath of God; for an example of each kind see Josh. vi. 17-19. In the New Testament the word *anathēma* represents an object devoted to God's service (Luke xxi. 5, translated "gifts"), whilst its shortened form, *anathēma*, is restricted to objects or persons devoted to His curse. (Rom. ix. 3. 1 Cor. xii. 3; xvi. 22. In Acts xxiii. 14, this form is used for the curse itself.) Ecclesiastical excommunication cannot be intended here, an "Angel from heaven" being mentioned. The curse pronounced is that of God.

9. As we (have) said before.] During his visit to Galatia. Comp. similar references to past



Gospel unto you than that ye have received, let him be accursed.

10 || For 'do I now persuade men, or God? or do I seek to please men? for 'if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, Brethren, that 'the Gospel which was preached of me is not after

' Acts iv. 19, 20. 2 Cor. v. 9-11. 1 Thess. ii. 4. \* Matt. xxii. 16. Eph. vi. 6. Jam. iv. 4. ' 1 Cor. ii. 9, 10; xl. 23; xv. 1-3. Eph. iii. 3-8.

|| Translate, *For now do I make men my friends.*

teaching in 1 Cor. xv. 2; Gal. v. 21; 1 Thess. iii. 4. Some would limit the reference to the previous verse: but the words, "So say I now again," seem to require a greater interval.

10. *For do I now persuade men.*] Alluding, apparently, to a charge laid against him by the false apostles. 'I have been accused of compromising truth for the sake of winning men's good opinions; becoming, with that view, to the Jews a Jew, to the Gentiles as without law (1 Cor. ix. 20-21.) Will my adversaries say this of me now? Will they quote such language as I have just used in proof of their allegations?'

*Or God?*] 'Is it my purpose to secure man's goodwill, or the favour of God?' The verb translated "persuade," means also "to make one your friend;" and is so rendered in Acts xii. 20.

10. *If I yet pleased men, &c.*] Had then the Apostle been a time-server at any period of his life? Certainly not after his conversion; his whole conduct was singularly free from the suspicion of being unduly influenced by the views of his contemporaries.

Neither can it be said that he sought the favour of men before his conversion; a fervent, though ignorant zeal, burnt in his persecuting spirit: he verily thought that he ought to do as he did. (Acts xxvi. 9.) The word *yet* must therefore refer merely to the charges of his adversaries. 'Whatever I may be accused of having done in times past, at least I am free from blame on this score now. Indeed if, after so many years of experience, I still pleased men, I should certainly be no true servant, not to say apostle, of Christ.' Comp. Eph. vi. 6.

11. *But I certify you.*] This takes up the thread dropped at ver. 8,—'I preached a Gospel unto you . . . Now this Gospel was not, any more than my Apostleship, of human origin.' "I certify you," or "I declare unto you," is a common Pauline formula of strong and deliberate assertion. Cf. 1 Cor. xii. 3; xv. 1. 2 Cor. viii. 1. A similar, but less direct method of announcing important truths, has been noticed at 1 Thess. iv. 13 (note).

*Not after man.*] "After man," or "after the manner of men,"

man. ||<sup>a</sup>For I neither received it of man, <sup>12</sup>neither was I taught *it*,<sup>b</sup> but by the revelation of Jesus Christ.

<sup>a</sup> 1 Cor. xv. 3; xl. 23.

<sup>b</sup> Eph. iii. 3.

|| Translate, *For neither did I receive it from man.*

"as a man," "as men," is another formula characteristic of our Apostle. Cf. Rom. iii. 5. 1 Cor. iii. 3; ix. 8; xv. 32. Gal. iii. 15. Its meaning varies according to the context; here it is explained by the following verse.

12. *For I neither received it of man.*] Translate, "For neither did I receive it from men." The personal pronoun is emphatic, and must either be paraphrased "I, any more than the rest of the Apostles;" or, "I, who preached it to you in the first instance."

*Nor was I taught it.*] Added by way of contrast to the elaborate education which S. Paul had received in the Jewish faith. Cf. verse 14, and Acts xxii. 3. His knowledge of Judaism was certainly obtained *from man*: but not so his acquaintance with the Gospel. And if he had not received it either from human tradition, or by human tuition, it could not be a "Gospel after men." S. Paul's independent "knowledge in the mystery of Christ," is of itself no slight argument for the Divine origin of the Gospel. Whence could he have derived it but from above?

*But by the revelation of Jesus Christ.*] That is, the revelation made by Jesus Christ. Christ

Himself was Consecrator at S. Paul's ordination (verse 1). Christ Himself was the Teacher who initiated him into all Gospel mysteries (Eph. iii. 3, 4).

The Apostle frequently speaks of himself as the recipient of express revelations from Christ. Comp. 1 Cor. xi. 23; 2 Cor. xii. 1-9; 1 Thess. iv. 15 (note); and see the instances recorded in Acts xxvi. 15-19; xxii. 17-21; 2 Cor. xii. 2-4. The "revelation" here intended is probably that manifestation which took place at S. Paul's conversion, not however excluding the progressive series of apocalyptic visions and disclosures by which it was afterwards followed up and consummated.

For an interesting discussion of the terms "*revelation*" and "*inspiration*," see Archd. Lee, *Lectures on Insp.* pp. 29, 148, &c. Two brief paragraphs may be quoted here:—"The distinction between Revelation and Inspiration is specific, and not merely one of degree.... The sources from which Revelation and Inspiration proceed are also different: *the former having as its Author the Second, the latter the Third, Person in the Holy Trinity.*"

## PRACTICAL THOUGHTS.

THE commencement of this Apostolic Letter to the Galatian converts is remarkable for its reserve, and for the severity of the tone in which it is written. If we compare these opening verses with the commencement of any other Epistle written by S. Paul to the Churches, this will be the more evident. This is the only Church for which he has no thanks to offer to his Father in heaven; and while in other Epistles S. Paul could always at least *commence* with commendation—for the praise coming from so warm and affectionate a heart greatly (for the most part) exceeded the blame—here he commences with words of stern and wondering rebuke (v. 6); and throughout the letter the same tone prevails. Rebuke is then most severe and cutting, when it proceeds from lips that we were wont to love, and that do not themselves love to find fault. So was it with S. Paul and his Galatian converts.

(1.) We may learn hence not to be angry with men, least of all with faithful ministers of Christ, when they find fault with us. If they have anything of their Master's spirit, they will indeed never take delight in so doing. They will always rather praise us, if we will but allow them. But then, they must be faithful. They must blow the trumpet loud in order to deliver their own souls (Ezek. xxxiii. 1-6). They must give no uncertain sound against False Doctrine, False Practice, False Peace. "Faithful," writes the wise man (Prov. xxvii. 6), "are the wounds of a friend; but the kisses of an enemy are deceitful." The Apostle was by far too wise and too kind a friend to the Galatians, to suffer them to slumber on in most dangerous error. The Spirit of God came upon him, and in the power of that Spirit he blew a mighty blast to awaken them.

(2.) Let us mark here the danger of fickleness. These Galatians had, according to the Apostle's own testimony, 'run well,' (ch. v. 7); they had also shown to himself personally the greatest affection and kindness. They received him "as an Angel of God, even as Christ Jesus;" yea, it seems that when his eyes were weak and suffering they would, had it been

possible, have plucked out their own and have given them to him (ch. iv. 15).

But now all this was changed. They had turned their backs upon their old teacher and his doctrine. They had been beguiled by the subtlety of false teachers, and so had gone after a *different* Gospel, that was not (in truth) *another*. (vv. 6, 7. See notes.)

Human nature without the grace of God is most fickle, and especially in divine things. It is hot to-day and cold to-morrow. It goes often from one extreme to the other, unable to halt at the right spot. Like man himself, the unaided mind of man is constantly shifting, and "never continueth in one stay"; or, if it do continue in one place, it is usually in the wrong one. Some dispositions are more inclined by nature to this fault than others. Some men are for years the sport of every wind of doctrine—like rudderless ships drifted by every current. They ever go about asking, sometimes despairingly, sometimes scornfully, "What is Truth?" Let us pray, then, for the grace of steadfastness; that we may be rooted and built up in Christ, and stablished in the faith, as we have been taught (Col. ii. 7). So shall the many fierce blasts of vain doctrine which blow in these latter days assail us, through God's mercy, in vain.

(3.) Let us learn to realise the vast importance of sound Doctrine.

So greatly did S. Paul feel this importance, that while he speaks of his own teaching and system as the grace of Christ (v. 6), he speaks of the other as being unworthy the name of a Gospel. These false teachers taught the Galatians to look for righteousness from the works of the Law, and not from faith in the Lord Jesus Christ. Such a teaching would make the death of Christ a vain and unnecessary sacrifice. Truly it was a *different* Gospel, which was not *another*.

Now, no doubt, many men in our day would have viewed such disagreements with an air of indifference, which they call philosophic, but which really is contrary to all sound philosophy. S. Paul judged far otherwise. So all-important in his eyes was it to preserve the truth of the Gospel, that he pronounces a solemn anathema against any one, whatever

his rank or position, who should pervert and corrupt it. Calling to his aid a remarkable figure, he says, "If an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed" (v. 8). This is strong language, and would not have been used but for strong and adequate reason.

Let us therefore take example from the great Apostle. Let us never account error of doctrine to be a harmless thing. Let us manfully fight for the faith once delivered to the saints. This is the same now as it was then;\* and now, as then, is greatly perverted, to man's infinite loss and misery. Let us then fight the good fight of faith with all God's saints in all ages, so in the end we shall be more than conquerors through Him that loved us: to Whom, with the Father and the Holy Ghost, be all honour and glory everlasting. Amen.

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### PRAYER.

O most holy Father, we come to Thee in the name of Jesus our only Mediator and Redeemer. Hear us for His sake, we beseech Thee, and let the words of our lips and the meditation of our hearts be now acceptable in Thy sight.

Give to each of us, we humbly pray Thee, a wise and understanding heart. Give us understanding, that we may know Thy commandments. May we know the truth, that the truth may make us free. Preserve us from the sin of unsteadfastness. Preserve us from being like children, carried about by every wind of false doctrine; grant us rather to be rooted and built up in Christ our Saviour, and established in the faith as we have been taught.

Have mercy, gracious Lord, upon all who preach Thy Gospel and minister in holy things [especially upon those who minister to us]. Replenish them with the truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great

\* "The voice of the Gospel once sent forth shall not be called back again till the day of judgment."—*Luther*.

name and the benefit of Thy holy Church. Grant that Thy whole Church, being alway preserved from false Apostles, may be evermore guided and fed by faithful and true Pastors ; through Jesus Christ our Lord. Amen.

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## HYMN.

Tune—*S. Michael's, or Colchester.* (S.M.)

- 1    JESUS ! our Truth, our Way,  
      Our sure unerring Light,  
      On Thee our fickle souls we stay,  
      Which Thou wilt lead aright.
  - 2    Our Wisdom and our Guide,  
      Our Counsellor Thou art :  
      O never let us leave Thy side,  
      Nor from Thy paths depart.
  - 3    Ourselves we cannot save,  
      Ourselves we cannot keep ;  
      But strength in Thee we surely have,  
      Whose eyelids never sleep.
  - 4    Our souls to Thee alone  
      We therefore now commend ;  
      Thou, JESUS ! having lov'd Thine own,  
      Wilt love us to the end.    Amen.
- 

## SECTION II. [CHAP. I. 13—II. 10.]

## SUMMARY OF CONTENTS.

S. PAUL proves historically the independence of his own teaching. It was certainly not derived from early education ; for in his younger days he had been remarkable for zealous attachment to the strictest form of Judaism (i. 13, 14). Nor was it received from Christian teachers after his conversion. The first three

years of his new life were spent in Arabia, or at Damascus (15-17). Then he visited Jerusalem, but only for fifteen days, during which time his intercourse with the Apostles had been limited to two of their number (18-20). The eleven years that followed were spent in Syria and Cilicia, at a distance from the Churches of Judæa, who all this while knew the Apostle only by report (21-24). Fourteen years after his conversion he again visited Jerusalem, in consequence of a Divine suggestion; yet not to receive instruction, but rather to make known to the mother Church the doctrine he had preached at Antioch. This communication was made, for prudential reasons, at a private conference with the heads of the Church (ii. 1, 2); but so far was S. Paul on this occasion from compromising his own views, that he instantly and successfully resisted an unworthy proposal of the Judaizing party (3-5). On their part, the leaders of the Church at Jerusalem suggested no modification of his teaching; but, on the contrary, they frankly recognised him as the Apostle of the uncircumcised Gentiles, even as they held S. Peter to be the especial Apostle of the Jews (6-9). Only one hint of a practical nature was offered, and even that matter had already received the attention of S. Paul (10).

### 13 **FOR** ye || have heard of my conversation in time past in the Jews' religion, 'how

\* Acts xxii. 3-5; xxvi. 4, 5.  
xv. 9. 1 Tim. i. 13.

† Acts viii. 3; ix. 1, 2, 13, 14; xxvi. 9-11. 1 Cor.  
|| Omit *have*.

#### EXPLANATORY NOTES.

I. 13. *For ye have heard.*] "Ye heard," *i.e.* at the time, on account of its notoriety. Or, perhaps, from the Apostle's own lips. Comp. Acts xxii. 3, 4.

This appeal to the known character of his early life commences the historical proof of verses 11, 12. 'The Gospel which I preach cannot have been based on human teaching, for my antecedent training and habits are wholly incompatible with such a supposition.'

*Of my conversation.*] The word [*ἀναστροφή, ἀναστρέφειν*, Lat. *versari*, whence *conversation*] denotes 'one's way of moving in his own sphere of life.' With-

out conversion to God this is "vain," *i.e.* purposeless (1 Pet. i. 18): through grace it becomes "good" and "holy." (1 Pet. iii. 16. 2 Pet. iii. 11.) The modern exclusive sense of 'intercourse of speech,' is unknown to the writers of the New Testament.

Another Greek word is used in Philip. i. 27; iii. 20 [*πολιτεύεσθαι, πολιτεύμα*], answering more nearly to our 'social' or 'public life.'

*In the Jews' religion.*] Or "Judaism:" comp. ii. 14, and 2 Macc. xiv. 38. Tit. i. 14. The term is probably used in a bad sense, as indicating the Mosaic system in its corrupted form, overlaid with traditions, and vir-

that beyond measure I || persecuted the Church of God, and wasted it: and profited in the 14 Jews' religion above many my equals in mine own nation, 'being more exceedingly zealous of the "traditions of my fathers.

\* Acts xxii. 3; xxvi. 4, 5. Philipp. iii. 6.      4 Matt. xv. 2, 3, 6. Mark vii. 3, 13.  
1 Pet. i. 18.      || Translate, *was persecuting, &c.* See note.

tually frustrated by a multitude of unauthorised comments. See Mark vii. 1-13.

The expression also implies the narrowness of the Pharisaic creed, in contrast to the breadth of a faith which is to embrace the world: "Jew" being ever the name of the Israelite, as distinguished from the Gentile world. (See Trench, *Syn.* 39.)

*How that beyond measure I persecuted.*] "Breathing out (Lit. breathing in an atmosphere of) threatenings and slaughters" (Acts ix. 1); "being exceedingly mad against them" (xxvi. 11).

Even so S. Paul's evangelistic labours were "beyond measure" (1 Cor. xv. 10). His fervent and intensely active spirit was impatient of the bounds which controlled the zeal of other men.

*Persecuted — wasted — profited,* are all in the imperfect tense, denoting the frequent occurrence of the acts, and at the same time their incompleteness, the persecutor's course having been suddenly cut short by his conversion.

*The Church of God.*] The most solemn title of the Christian body: comp. its use in Acts xx. 28; 1 Cor. xv. 9. The sin of the persecutor was peculiarly great, because of the relation in

which the persecuted stood to God.

*And wasted it.*] The same vivid word describes Saul's devastations in Acts ix. 21. Comp. Ps. lxxix. 1-7.

The reverse figure occurs in the common use of the verb "edify" (i. e. build up), as applied to the Church: comp. Eph. iv. 12, &c. He who once wasted the Church became afterwards the greatest instrument of its edification.

14. *And profited above many my equals.*] I. e. I was one of the most promising among the scholars of Gamaliel. Few, if any, of the young men who were brought up at his feet, had gone so far as I in exact knowledge or in zeal.

*Zealous of the traditions of my fathers.*] "A zealot for my ancestral traditions." The traditional precepts of the Pharisees, or "traditions of the fathers" (Acts xxii. 3), were in Saul's case hereditary; for he was "a Hebrew of the Hebrews," (Philip. iii. 5), "a Pharisee, the son of Pharisees" (Acts xxiii. 6, better reading); i. e. his father and forefathers had been Hebrew-speaking Jews, and members of the Pharisaic sect. Of this sect itself some were more strict and hot partizans than



15 But when 'it pleased God, Who 'separated  
me from my mother's womb, and 'called me  
16 by His Grace, to 'reveal His Son in me, 'that

\* Deut. vii. 7, 8. 1 Sam. xii. 22. Eph. i. 5. ' Isa. xlix. 1, 5. Jer. i. 5. Acts ix. 15. Rom. i. 1; ix. 24. 1 Cor. xv. 10. 2 Tim. i. 9. b Matt. xvi. 17. 2 Cor. iv. 6. Eph. iii. 5-7. ' Acts xiii. 21; xxvi. 17, 18. Rom. xi. 13; xv. 16. Eph. iii. 1, 8. 1 Tim. ii. 7. 2 Tim. i. 11.

others, and to this extreme party S. Paul, like Simon the Canaanite, (or Cananan, i.e. the Zealot, Matt. x. 4; comp. Luke vi. 15), seems to have belonged. (Acts xxii. 3.) From the same class were drawn the fanatics who, under the name of Zealots, made themselves conspicuous during the siege of Jerusalem.

Luther, on this passage, compares his own early zeal for the religion he afterwards renounced. "In like manner" (he remarks) "I may say of myself, that before I was lightened with the knowledge of the Gospel I was as zealous for the papistical laws . . . as ever any was. I honoured the Pope of mere conscience and unfeignedly, not seeking after prebends, promotions, and livings; but whatsoever I did, I did it with a single heart, of a good zeal, and for the glory of God."

15. *But when it pleased God.*] Second proof (ver. 15-17) of the non-human origin of S. Paul's Gospel. After conversion he received no instruction from human teachers, and held no intercourse with the heads of the Church for the space of three years.

S. Paul ascribes both the fact and the time of his conversion to the "good pleasure of God's will." His own history fitted him in a peculiar way to preach the doctrine of God's *sovereign grace*.

*Who separated me from my mother's womb.*] Comp. Rom. i. 1; Acts xiii. 2 (where, however, a later separation is spoken of). S. Paul was an "Apostle designate" from the moment of his birth. Compare the (so far) parallel cases of Jeremiah (i. 5) and S. John Baptist (Luke i. 15). This (1) designation was followed in due time by (2) the call; the call was supplemented by (3) the inward revelation of Christ to his soul; and this revelation qualified the Apostle for (4) the preaching of Christ.

*And called me by His grace.*] In the exercise of His grace, as the medium through which the call came. No other reason could be given for the recovery of such a deadly enemy of God's truth. See 1 Cor. xv. 10. 1 Tim. i. 14.

16. *To reveal His Son in me.*] See verse 12, note. This *internal* revelation of Christ began at the Apostle's baptism, when he was "filled with the Holy Ghost" (Acts ix. 17, 18) and "illuminated" spiritually (Heb. x. 32), as well as with the restoration of bodily eyesight. From that time the revelation kept pace with the Apostle's ministry; as occasion required, a fresh communication was made.

Observe that the revelation of Christ is here attributed to the

I might preach Him among the Heathen; 'immediately I conferred not with flesh and blood, neither went I || up to Jerusalem to them 17

1 Matt. xvi. 17. Eph. vi. 12.

|| Read, away.

Father; and comp. Matt. xi. 27. "The Father reveals the Son, and the Son the Father." (*Chrysostom.*) Both Persons are actually revealed by the agency of the Spirit, who proceeds from Both.

*That I might preach Him among the heathen.*] Or, "among the Gentiles." Comp. ii. 8, 9, and Acts ix. 15; xxii. 17-22; xxvi. 17.

'Preaching Christ' is equivalent to 'preaching the Gospel' (ver. 11). Christ Himself was the grand subject of Apostolic preaching: cf. 1 Cor. ii. 2.

*Immediately I conferred not with flesh and blood.*] "Immediately" (opp. to "then," ver. 8) stands connected with the whole passage following (verses 16, 17), thus: "From the very time of my conversion I abstained from conferring, &c. . . and not only so, but I went directly after that event into Arabia."

"Flesh and blood" is an equivalent for 'weak and fallible men:' comp. Eph. vi. 12, and especially Matt. xvi. 17. Like S. Peter, S. Paul had received his knowledge of Christ directly from the FATHER.

"I conferred not with" = 'I held no communication with them; referred none of my religious difficulties to their judgment.' The verb is used in the sense of consulting soothsayers.

17. *I went into Arabia.*] This is the only record of the visit.

It is scarcely so much as hinted at in the Acts, although there is nothing in S. Luke's language repugnant to the fact.

Questions have been raised as to (1) the locality, (2) the duration, and (3) the purpose of this journey. (1) In the vocabulary of the day, Arabia was a vague term, including alike Damascus (Justin M. and Tertullian), which city was in fact, at this time, subject to the Arabian king Aretas (2 Cor. xi. 32), and Lebanon (Pliny), on the one side; and on the other, the peninsula now called by that name. S. Paul may therefore have simply intended to say that he withdrew from the city of Damascus into the neighbouring country; or his retreat may have been, and more probably was, the wilderness of Sinai, hallowed by the footsteps of Moses and Elijah. (2) The *three years* stated to have intervened between his conversion and his first visit to Jerusalem may be understood to mean, either three full years, or, according to Jewish reckoning, one full year and parts of two more. From this uncertain period of scarcely less than fourteen, and not more than thirty-six months, it is necessary to deduct the "many days," i.e. probably several weeks, perhaps months, spent, according to S. Luke's account, in the city of Damascus (Acts ix. 27): the re-

<sup>1</sup>which were Apostles before me, but I went into Arabia and returned again unto Damascus.  
 18 Then after three years <sup>2</sup>I went up to Jerusalem to see Peter, and abode with him

<sup>1</sup> Rom. xvi. 7.    1 Cor. xv. 8.

<sup>2</sup> Acts ix. 26-29; xxii. 17, 18.

mainder may then be assigned to the Arabian visit. No nearer estimate can be formed of its length.

(3) The purpose of this Apostolic "retreat" has been conceived to be either (a) *missionary* (so Chrysostom: "He longed to occupy regions not yet tilled, but lying in a wild state"): or (b) *meditative and preparatory*. The second view seems to accord best with the analogy of other great preachers' lives, with Saul's peculiar circumstances, and with the argument of this Epistle. Like Moses, like Elijah, like the LORD Himself, the great Apostle was probably prepared in the solitudes of the desert for his active work. And there, where no human teacher was at hand, he received his Gospel from "visions and revelations of the Lord." (2 Cor. xii. 1.)

*And returned again unto Damascus.*] The Apostle takes for granted that the Galatians were aware of his conversion having taken place at or near Damascus. "Nothing" (says Paley, *Horæ Paulinæ*, p. 72, ed. Birks) "can be more like simplicity or undesignedness than this is."

*Then . . . I went up to Jerusalem.*] See Acts ix. 26. This first return of Saul to Jerusalem after his conversion was occasioned by the plots of the Damascene Jews, from which, indeed, he

barely escaped with his life. See Acts ix. 25; 2 Cor. xi. 32, 33.

To "go up to Jerusalem,"—or simply, to "go up,"—is the regular expression for a journey to the capital. See Acts xi. 2; xviii. 22.—The object of his visit was not to receive instruction, but

*To see Peter.*] To make his acquaintance: a word used, as Chrysostom remarks, of persons who "go to see great and splendid cities." It was natural that the first (Matt. x. 2) and most prominent of the elder Apostles should be an object of interest to his new colleague.

*And I abode with him fifteen days.*] So short a time that S. Peter's conversation and influence could have had but little effect on Saul's general views of the Gospel.

From S. Luke's account we learn that Saul obtained an introduction to the Apostles, not without some difficulty, and through the mediation of Barnabas (Acts ix. 26, 27): that some part of the fortnight was spent in preaching and discussions with the Hellenistic Jews, Saul's former fellow-persecutors (Acts vi. 9; vii. 58): and that the plots of these Hellenists, as well as an injunction of the Lord, received in a vision (Acts xxii. 17-22), suddenly cut his

fifteen days. But other of the Apostles saw I none, save <sup>a</sup>James the Lord's Brother. Now the things which I write unto you, behold, <sup>b</sup>before God, I lie not.

Afterwards <sup>c</sup>I came into the regions of 21

<sup>a</sup> Matt. xiii. 55. Mark vi. 3. 1 Cor. ix. 5.  
Philip. i. 8.

<sup>b</sup> Acts ix. 30; xi. 25, 26; xv. 41.

<sup>c</sup> Rom. ix. 1. 2 Cor. xi. 31.

visit short. The new Apostle was not suffered to stay either in Damascus or Jerusalem: persecution effected what Providence designed, his departure to the Gentiles.

19. *But other of the Apostles saw I none, save James the Lord's Brother.*] Certainly, according to the most obvious construction of these words, James, the Brother of the Lord, is here placed in the category of the Apostles. (Comp. 1 Cor. ix. 5; xv. 7.) But we are not obliged to conclude that he was one of the Twelve, and identical with James the son of Alphæus. The title of Apostle is not limited to the Twelve in the New Testament. (See note on 1 Thess. ii. 6.) And S. John's language (ch. vii. 5), as well as S. Luke's (Acts i. 14), seems distinctly opposed to the belief that any of the Lord's brethren were among the Twelve whom He originally called.

With regard to the relationship which these persons bore to Our Blessed Lord, there is little doubt that any person, judging simply from the language of the Gospels, would hold them to have been literally His brethren according to the flesh, born after His miraculous Conception and Nativity (Matt. i. 25. Luke ii. 7), sons of Joseph

and Mary, His mother, with whom they are constantly associated. (Matt. xii. 46; xiii. 55. Mark vi. 3.) There is scarcely anything to be urged against this view, except the opinion of the ancient Catholic Church: an argument, indeed, not to be lightly set aside, yet insufficient to overbalance the impression produced by an impartial investigation of the historical Scriptures.

On the position held by S. James in the Church of Jerusalem see below (on ii. 9).

20. *Before God, I lie not.*] On such appeals to Divine Omniscience, see note on 1 Thess. ii. 5; and for a very striking instance, 2 Cor. xi. 31. A full corroboration of the facts here stated was of the utmost moment to S. Paul, in establishing his Apostolic independence against the attacks of the false teachers. These facts, moreover, were probably new to the Galatians, and startlingly contrary to the reports which had been circulated amongst them. Hence the necessity for their confirmation by oath. (Heb. vi. 16.)

21. *Afterwards I came*] 'After my sojourn of fifteen days at Jerusalem.'

*Into the regions of Syria and Cilicia.*] Comp. Acts ix. 30.

- 22 Syria and Cilicia ; and || was unknown by face  
 unto the 'Churches of Judæa which 'were in  
 23 Christ: but they § had heard only, That "he  
 which persecuted us in times past now  
 24 preacheth the Faith which once he destroyed ;'  
 'and they glorified God in me.

¶ Acts ix. 31. ¶ Thess. ii. 14.  
 21, 27. ¶ 1 Tim. i. 13-16.

¶ 1 Cor. i. 30. ¶ Thess. i. 1.  
 ¶ Num. xxiii. 23. Acts xxi. 19, 20.

¶ Acts ix. 20.

|| Translate, *remained unknown*.

§ Translate, *were hearing*.

"The Brethren brought him down to Cæsarea (*C. Stratonis*, on the Mediterranean), and sent him forth (by sea) to Tarsus." Afterwards—we know not how soon—"Barnabas departed to Tarsus for to seek Saul . . . and brought him unto Antioch" (in Syria): xi. 25, 26. Syria, then, appears to have been visited *after* Cilicia; and its position before Cilicia in the text must be explained by its greater political importance.

Both in Syria and Cilicia the Apostle was occupied in preaching and planting the Churches, which he afterwards revisited and confirmed (Acts xv. 41). "He might have told, had he wished, all his successes; but he steps with one word over a vast expanse." (*Chrysostom*.) His present object is merely to show at what a distance from the centre of Apostolic influence the first eleven years of his ministry were spent.

22. *And was unknown . . . unto the Churches of Judæa*] Exclusive of the Church at Jerusalem, where S. Paul's face could not have been unknown. (Acts xxii. 3; ix. 28.)

*Which were in Christ*] Dis-

tinctive title of Christian congregations, as contrasted with the synagogues. On the further doctrinal meaning see note on 1 Thess. i. 1.

23. *But they had heard*] Imperfect: "were hearing:" i. e. from time to time, as successive reports of S. Paul's preaching reached them.

*That he which persecuted us in times past*] "Our former persecutor." Before his conversion, Saul had been best known to the Churches as "the Persecutor." (*Bengel*.)

*Now preacheth the Faith*.] I. e. the Gospel, essentially a religion of *faith*. (1 Thess. iii. 3, note. "It is a striking proof of the large space occupied by "faith" in the mind of the infant Church, that it should so soon have passed into a synonyme for the Gospel. See Acts vi. 7." (*Lightfoot*.)

24. *And they glorified God in me*.] I. e. for the manifestation of His grace in my person. Added by way of contrast to the conduct of the Galatian Churches, who had learnt to depreciate the Apostle's ministry.

Yet "he does not say, 'they marvelled at me,' 'they praised

II. Then fourteen years after "I went up again 1  
to Jerusalem with 'Barnabas, and took 'Titus  
with *me* also. And I went up 'by revelation, 2  
and 'communicated unto them that Gospel  
which I preach among the Gentiles, but pri-

\* Acts xi. 29, 30; xv. 2, &c.  
viii. 16, 23. Tit. i. 4.

' Acts xi. 25, 30; xii. 25; xv. 25.  
\* Acts xvi. 9, 10; xviii. 9.

" 2 Cor.

7 Acts xv. 4, 12.

me,' 'they were struck with admiration;' but he attributes all to grace. They glorified God, he says, in me." (*Chrysostom.*)

The Church of England follows the primitive example by her yearly commemoration, on Jan. 25, of the Conversion of S. Paul. (See Collect for that Feast.)

II. 1. *Then fourteen years after I went up again.*] This interval dates, probably — almost certainly — from the conversion, and not from the first visit to Jerusalem (i. 18).

The visit now to be described is apparently identical with that recorded in Acts xv. Another journey to the capital had, it is true, upon this hypothesis, intervened (Acts xi. 30; xii. 25); but as it was solely of a business character, and performed at a time of persecution, when there could have been little opportunity of intercourse with the heads of the Church, S. Paul had no occasion to notice it in the present argument.

*And took Titus with me.*] Comp. Acts xv. 2, "Paul and Barnabas, and certain other of them." Titus "being a Greek," would represent the purely Gentile element in the Church of Antioch.

Mention is made of Titus only here, in 2 Cor., and in the Pastoral Epistles. He was converted by S. Paul's ministry. (Tit. i. 4.) About the time when this Epistle was probably written he was sent by the Apostle on a mission to Corinth [2 Cor. xii. 18, &c.], which he appears to have discharged with much efficiency. Some years later S. Paul left him in Crete, with a vice-apostolical or episcopal authority over the Churches of the island. (Tit. i. 5.) The last mention of his name occurs in 2 Tim. iv. 10.

2. *I went up by revelation.*] In Acts xv. this journey is said to have been taken upon a resolution of the Church at Antioch. It would seem that, coincidently with this resolution, a Divine intimation was vouchsafed to S. Paul. Comp. a somewhat similar coincidence in the story of Cornelius, Acts x. 17-19.

The "revelation" is mentioned here, as confirming the Apostle's position, that he was the subject of direct teaching from above.

*And communicated unto them that Gospel which I preach.*] Present tense: 'which I then preached, and preach to this day.' S. Paul's Gospel had been

vately to them which were of reputation, lest by any means 'I should run, or had run, in vain. But § neither Titus, who was with me, being a Greek, was compelled to be circum-

\* 1 Cor. ix. 26. Philip. ii. 16. 1 Thess. iii. 5.

|| Translate, *might be running*.

§ Translate, *not even Titus, though (or, inasmuch as) he was a Greek*.

the same from the first. In its essence it was identical with that which the other Apostles preached: yet, undoubtedly, to him it was given to dwell more fully than they upon certain features of Christian doctrine, as (1) the sovereignty of grace, and (2) the perfect equality as to spiritual privileges of Gentile and Jewish believers. So far, therefore, he viewed the Gospel under an aspect peculiar and distinctive, and this view he now "communicated" (made known or "declared," Acts xxv. 14) to the Church at Jerusalem. He did this to avoid misapprehension and dissension, not as one who sought advice. See below.

No allusion is made to the decision of James, and of the Church at Jerusalem (Acts xv. 19, &c.), for the same reason that explains the omission of the resolution taken by the Church of Antioch. (Acts xv. 2.) S. Paul is proving his own independence: any appeal to the opinions or determinations of others would be out of place in the present argument. See above.

*But privately to them which were of reputation.*] Meaning either (1) 'I declared my view of the Gospel to the Church generally, but also in private to the leading men;' or, 'I conferred with them, I mean with their

leaders, but privately.' This private conference, being a matter of personal history, does not find place in S. Luke's account.

*Lest by any means I should run, or had run, in vain.*] Reason for privacy: not that S. Paul desired to remove some lurking anxiety of his own mind touching the correctness of his views: but because he wished to do away such misapprehensions of his teaching as might frustrate his past or present labours, by bringing upon them the distrust or condemnation of the Church. If the Church at Jerusalem had thought fit virtually to excommunicate his Gentile converts (see note on ii. 14), much of the good which the Apostle had effected, much of the work he was still engaged upon, would have been nullified. A private explanation with the heads of the Church was, in his opinion, the surest way of escaping this danger.

On the use of two moods in this sentence comp. note on 1 Thess. iii. 5.

3. *But neither Titus, who was with me, being a Greek, was compelled, &c.*] "But not even was Titus, though a Greek, compelled," &c. 'So far was the leading men at Jerusalem from condemning my teaching, that they did not even insist on the circumcision of Titus.'

cised : and that \*because of false Brethren, 4  
 'unawares brought in, who came in privily to  
 spy out our 'liberty which we have in Christ  
 Jesus, that they might 'bring us into bondage :  
 to whom we gave place || by subjection, no, 5

\* Acts xv. 1, 24; xx. 30. 2 Cor. xi. 13, 26. 2 Pet. ii. 1, 2. Jude 4. • Ch. v.  
 1, 13. John viii. 31-36. 2 Cor. iii. 17. 4 Ch. iv. 3, 9, 10. 2 Cor. xi. 20.  
 || Translate, by the subjection (required).

It would seem that S. Paul was urged, perhaps not by the Apostles themselves, but by a section of the Jerusalem Church, to allow of the circumcision of his Gentile companion ; but that, upon his firm resistance to the demand, the matter was not pressed.

Others interpret—"even Titus was not circumcised by compulsion," i. e. 'he was circumcised, it is true, but only by a voluntary concession on our part.' But the whole scope of the passage forbids this view ; and so does every true conception of the character of S. Paul. Though willing to become "all things to all men" (1 Cor. ix. 20-22), no man was more uncompromising when the truth was at stake, as in this instance. The case of Timothy, whose mother was a Jewess, is totally different. (Acts xvi. 3.)

4. And that, because of false Brethren.] I. e. 'We refused to yield, because our submission would have been deemed a subject of triumph by the Judaizing party.' The "false brethren" were "certain of the sect of the Pharisees which believed" (Acts xv. 5) : not Jews feigning themselves Christians, but Christ-

ians who retained the spirit of Judaism.

Unawares brought in,] Introduced 'sideways,' i. e. stealthily, surreptitiously. Comp. 2 Pet. ii. 1. Jude 4.

To spy out our liberty.] In continuation of the metaphor. They crept into the camp, even into the privy councils, of the Church, in order to furnish the rest of their party with the information necessary for carrying on their intrigues against the Church's liberties.

On the nature of Christian liberty see more at ch. iv. 31; v. 1, 13; and for its connexion with our standing "in Christ Jesus," comp. John viii. 36.

That they might bring us into bondage.] "With a view to utterly enslaving us." Comp. ch. iv. 1; v. 1. Acts xv. 10.

5. To whom we gave place by subjection, &c.] 'By the subjection (which they required).' The Apostle and Barnabas did not waver for an hour ('for a moment,' as we say) in their refusal to submit.

It is interesting to compare (see above, v. 3) S. Paul's ready and even unsolicited concession in the case of Timothy. No principle was surrendered by cir-



not for an hour; \*that the truth of the Gospel might continue with you.

- 6 But of these 'who seemed to be somewhat — whatsoever they were, it maketh no matter to me: \*God accepteth no man's person—|| for they who seemed *to be somewhat* in confer-

\* Eph. i. 13. Col. i. 5. 1 Thess. ii. 13. \* Ch. vi. 3. \* Job xxxiv. 19.  
Acts x. 34. Rom. ii. 11. Jam. ii. 1, 9. 1 Pet. i. 17.  
|| Translate, certainly.

cumcising the son of a Jewess; no battle was being fought for liberty at the time, or in the neighbourhood of Timothy's circumcision.

*That the truth of the Gospel might continue with you.*] 'With you, Gentile believers, who are now, nevertheless, preparing to renounce that which we so earnestly endeavoured to secure for you.'

'Paul was in no danger of losing *his own* liberty, even had he submitted; but his example would have been injurious to others.' (Calvin.)

On the relation between *truth* and *liberty* see John viii. 32.

6. *But of these who seemed to be somewhat.*] The Apostle is about to add, '*I received nothing.*' But being drawn away from the logical sequence by a parenthetical thought, he finishes the sentence with another construction,—"they . . . added nothing unto me."

There is a slightly ironical tinge in the phrase, "they who seemed," &c. (comp. v. 2, "them which were of reputation;" v. 9, "who seemed to be the pillars"). S. Paul does not, of course, depreciate the Apostolic office or

personal character of the Twelve, but only the extravagant exaltation of their position above that which had been conferred by the same Authority upon himself: see 2 Cor. x.-xii.; esp. xi. 5. Against this 'magnifying of his office' it is right to set passages expressive of personal humility, such as 1 Cor. xv. 9-10.

*God accepteth no man's person.*] 'Names, and titles, and reputation are of no weight with God, and therefore of none with me.' Comp. ch. i. 10. "Acceptance of persons" is always used in a *bad sense* in the New Testament, (as *partiality*, or *personal flattery*). See reff.

*For*] Explanatory of parenthesis. 'It is nothing to me what they were by reputation; for, be that as it may,' &c.

*They . . . in conference added nothing to me.*] 'They imparted nothing to me, even as I at the first (comp. i. 16, where the same verb occurs) held no communication with them.' S. Paul had nothing to learn from the older Apostles; they had nothing to teach which he had not already received from the Lord. His inspiration was thus acknowledged as co-ordinate with theirs.

ence added nothing to me. But contrariwise, 7  
 when they saw that || the <sup>b</sup>Gospel of the Uncircumcision was committed unto me, as *the Gospel* of the Circumcision *was* unto Peter; for <sup>1</sup>He that wrought effectually § in Peter to 8

<sup>b</sup> Acts xlii. 46-48. Rom. i. 5, 11-13. 1 Tim. ii. 7. 2 Tim. i. 11. <sup>1</sup> Acts ii. 14-41; iii. 12-26; iv. 4.

|| Translate, *that I was entrusted with the Gospel, &c., even as Peter with that of the Circumcision.* § Translate, *for.*

7. *But contrariwise.*] 'So far from imparting the Gospel, or any portion of it, to me, they recognised my independent commission in the fullest way. For they saw clearly that

*The Gospel of the Uncircumcision was committed unto me, as the Gospel of the Circumcision was unto Peter.*] Not two different Gospels (ch. i. 7-9), but the same Gospel preached to two different classes. S. Peter's "own epistles are sufficient testimonies that, in his hands at least, the Gospel of the Circumcision did not differ in any essential point from that of the Uncircumcision." (*Atford.*)

"Christ is the One Head, the One Sun: the very chiefest Apostles were but members; nor did they individually gather with equal fulness all the rays of their Sun: but as a collective body, they reflected the light of Christ in their combined Apostleships." (*Bengel.*)

S. Peter had indeed (according to the Lord's promise, Matt. xvi. 19), opened the door of faith both to Jew (Acts ii. 38) and Gentile (Acts x. 44; xv. 7); and on the other hand, S. Paul, though sent expressly to the Gentiles, made it a rule to open his commission in every place "to the Jew first."

(Acts xiii. 14; xvii. 2. Rom. i. 16.) Hence it appears that the spheres of the two Apostles' labours were distinguished by geographical rather than by essential limits. To the Churches of Judæa, the difference would appear in much the same light as that which now divides the duties of the home pastor and the foreign missionary.

This division of labour between SS. Peter and Paul is fatal to the theory of S. Peter's universal primacy. His supremacy, if it existed at all, could have affected only the Jewish portion of the Church. "If Peter ever went to Rome, he certainly held no settled see there." (*Bengel.*)

*Was committed unto me.*] Lit. "I have been (and still am) entrusted with" this Gospel. The same construction occurs in the Greek of Rom. iii. 2. 1 Cor. ix. 17. 1 Thess. ii. 4. 1 Tim. i. 11.

S. Paul was a Gospel-trustee of Divine appointment. The other Apostles saw this (comp. v. 8), and immediately recognised his independent right to teach.

8. *He that wrought effectually in Peter.*] "For Peter;" so below, "for me." Not the inward inspiration of the Apostles, but their visible successes are here

the Apostleship of the Circumcision, the Same  
 ' was mighty || in me toward the Gentiles:  
 9 and when James, Cephas, and John, who  
 § seemed to be 'pillars, perceived the "grace

<sup>1</sup> Acts xxi. 19; xxvi. 17, 18. Col. i. 27-29. <sup>1</sup> Eph. ii. 20. Rev. iii. 12; xxi. 14-20.  
<sup>2</sup> Rom. i. 5; xii. 3, 6. 1 Cor. xv. 10. Eph. iii. 8.  
 || Translate, *for*. § Translate, *are accounted to be*.

in question. God "wrought for Peter" the conversion of the three thousand on the Day of Pentecost, and for Paul the conquest of the Gentile world. (Rom. xv. 18.) In the present case, the results of S. Paul's first missionary journey (Acts xv. 12) are doubtless intended. These were, so far as they went, indications of the Divine sanction: "seals of his Apostleship" (1 Cor. ix. 2. 2 Cor. xii. 12).

With the expression, "He that wrought," comp. "Him that called you" (i. 8). In both instances the *Father* is probably intended. Comp. 1 Cor. xii. 6.

9. *James, Cephas, and John.* ] *I.e.* "they which were of reputation," "who seemed to be somewhat" in the Jerusalem Church. *Cephas* [Aramaic name of the Apostle, given by the Lord (John i. 42), and recalling his original vocation to the Apostleship: Gr. *Peter*] and *John* regularly appear together in the early chapters of the Acts; and as being, the one, "the first" Apostle (Matt. x. 2), the other, "the disciple whom Jesus loved," they would naturally hold a position of prominence in the mother Church. *James*, "the Lord's Brother" (ch. i. 19: a title now dropped, because James the son of Zebedee being dead by the time of S. Paul's third visit to Jerusalem [Acts xii.

1], no confusion could arise from the omission), first emerges to light after the martyrdom of his namesake. It is not a little remarkable that his name should stand in this place before those of Peter and John; but this precedence is quite in accordance with various notices of James in the Acts. Comp. xv. 19, where he appears as presiding over the Congress of Apostles and Elders; and also see chh. xii. 17; xxi. 18. (Gal. ii. 12.) The right explanation seems to be that of all the ecclesiastical writers, viz. that James had been appointed President (*i.e.* *Bishop*) of the Church of Jerusalem, and as such took precedence within the limits of his see, even of "the very chiefest Apostles." Comp. Eusebius, *Hist. Eccl.* ii. 23: "James, the Lord's Brother, to whom was committed by the Apostles the episcopal chair of Jerusalem."

*Pillars.* ] The Church being viewed as a building, the Temple of God. (See Eph. ii. 21; 1 Tim. iii. 15; and especially Rev. iii. 12.) The expression occurs in the Old Testament (Prov. ix. 1), and was in common use among the Jews as a title for eminent Doctors of the Law. Perhaps it is with this passage in view that S. Clement of Rome terms SS. Peter and Paul "those most great and righteous pillars" (of

that was given unto me, they gave to me and Barnabas the right hands of "fellowship; that we *should go* unto the Heathen, and they unto the Circumcision. Only *they would* that we 10 should remember the poor; || the same which I also was forward to do.

\* 2 Cor. viii. 4. 1 John i. 3.  
xvi. 1. 2 Cor. viii. and ix.

\* Acts xi. 30; xxiv. 17. Rom. xv. 25. 1 Cor.  
|| Translate, *which very thing*.

the Church). (*S. Clem. Rom. Cor. v.*)

*Perceived the grace that was given unto me.*] The grace of inspiration and apostleship. Comp. Rom. i. 5. Eph. iii. 8; iv. 11.

*They gave . . . the right hands of fellowship.*] A pledge not altogether unknown in Old Testament times (Lev. vi. 2. Ezra x. 19), and the customary symbol of good faith among the Persians; from whom, perhaps, it passed into general use among the Jews.

*That we should go unto the Heathen, and they unto the Circumcision.*] "Like the consular allotment of provinces." (*Webster and Wilkinson.*) See, however, note on v. 7.

10. *Only they would that we should remember the poor.*] 'The only condition annexed to the free exercise of our ministry among the Gentiles was this, that we should not forget to contribute to the necessity of the poor saints at Jerusalem.'

The poverty of the Jerusalem Church was caused, partly perhaps by the community of goods which had once prevailed among them (Acts ii. 45; iv. 34); partly by the peculiar persecutions to which they were exposed (1

Thess. ii. 14); and partly by the famines (Acts xi. 28) and commotions (v. 36, 37; xxi. 38), which wasted Palestine before the destruction of Jerusalem.

It is, however, specially true of the Church, wherever existing, that 'the poor she has always with her.' "True religion is ever in need. And Christ complaineth that He is hungry, thirsty, harbourless, naked, and sick (Matt. xxv. 35, 36). Wherefore a true and faithful pastor must have care of the poor." (*Luther.*)

*The same which I also was forward to do.*] 'Even this prompting was unnecessary: for, independently of it, I ever showed my readiness to minister to their poor.'

Already S. Paul had served, together with Barnabas, as almoner of the Church of Antioch (Acts xi. 29, 30.) And after the Council, and his separation from Barnabas, he was equally zealous in this matter, as the Galatians could testify, to whom he had quite recently, probably during his second visit (Acts xviii. 23. 1 Cor. xvi. 1), enjoined a collection for these very Brethren. It may be added, that the Apostle's last journey to Jerusalem was undertaken to convey the

alms of the Galatians and of other Churches to the Hebrew Christians. See Acts xxiv. 17. Rom. xv. 25.

Neither this, therefore, nor any other distinctive feature of S. Paul's ministry, could be traced

to the influence of the Twelve. In all respects, his teaching and conduct were independent of human direction. Thus the statement of ch. i. 12 has been made good by an irrefragable chain of historical evidence.

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## PRACTICAL THOUGHTS.

THE contents of this Section are exclusively historical. S. Paul is here proving by facts the declaration (so important to his Apostolic authority) which he had just made, viz. that the Gospel which he preached was not 'after man'—that he neither received it of man, neither was he taught it but 'by the revelation of Jesus Christ' (i. 11, 12). There was great occasion for thus establishing his authority, which the Judaizing teachers in Galatia, as elsewhere, sought to disparage.

It may at first sight appear, that historical details do not present much ground for practical teaching. Yet such an idea is very erroneous. The study of all history is profitable. "History," in the well-known words of Lord Bacon, "is Philosophy teaching by example." But of all historical study, the field of Sacred History is the most fruitful. Biography is the history of individuals. In the study of the lives of good and holy men we may find great and lasting profit. They are like the planets above us in the dark night. They reflect upon us the light of the hidden sun. Their bright and cheery light causes the heart of the traveller to rejoice. Let us delight then (so far as we have opportunity) to study the lives of God's saints in all ages; and let us seek to follow them as they followed Christ. We may not pay them any superstitious reverence. We may not pray to them for their intercession, as if they were Gods, everywhere present to hear us. But we may, and we should love and cherish their example, and seek to follow in their steps, that so we may hereafter share their company and their reward.

There are several topics more particularly suggested by

the historical details contained in these verses, two of which only we have space to enlarge upon.

(1.) We may learn here the benefit of occasional solitude and retirement from the world. Divine Wisdom has indeed taught us, that it is not good for a man to be *always* alone. (Gen. ii. 18.) The fellowship of the family, of the neighbourhood (be it city or village), of the Church, of the State, are God's ordinance and appointment. Yet Scripture and experience both agree to teach us that *sometimes* it is good to be alone. When God has called a man to execute any great work for Him, he is usually prepared for it by solitude, meditation, and prayer. Moses, Elijah, and our blessed Lord Himself—the great representatives of the Law, the Prophets, and the Gospel—were each prepared in this way for the work that was before them. John Baptist, the Forerunner of the Lord, was in like manner prepared for his great work by a life spent in the wilderness. (Luke i. 80.) So, in all probability, we may say almost with certainty (see note on i. 17), a large part of those three years was spent by S. Paul in Arabia, in retirement from the world.\* There, apart from the distracting bustle of a noisy crowd, he had abundant opportunity for prayer, for meditation, and for the study of the Holy Scriptures. There, no doubt, he received many and abundant revelations from his gracious Lord, who manifests Himself to His chosen as He does not unto the world. (John xiv. 19.)

Let us learn, then, the great advantage, I might say, the *necessity*, of being sometimes alone with our God. It argues something very wrong in our spiritual state if we dare not be alone with Him.† The day is coming when we must be alone; for no earthly friend or loved one, however near and dear, can go with us through the dark valley, or stand with us before our God.

\* See Introduction to the Epistle to the Thessalonians, § 1, p. x.

† “By all means use sometimes to be alone.

Salute thyself: see what thy soul doth wear.

Dare to look in thy chest; for 'tis thine own:

And tumble up and down what thou find'st there.”

G. HERBERT, *Church Porch*.

Let us try then to hear sometimes the voice of our gracious Lord saying to us, as He did to His disciples of old, "Come ye yourselves apart into a desert place, and rest awhile" (Mark vi. 31). Surely in the present day, more than ever, there are "many coming and going," and we have not leisure (unless we carefully watch for it) to take our spiritual food, so that our souls are in danger of being starved.

(2.) Let us mark here the great benefit of an affectionate fellowship in good works. Such was the fellowship which existed between the three elder Apostles, James, Cephas, and John, on the one hand, and those more newly called to the work, Paul and Barnabas, on the other. Here was no unworthy jealousy; no attempt on the part of the elder Apostles to claim superior authority. Their spheres of labour were different, but they served the same Lord. The grace of God was given to each to assist them in their special duty. "For He" (saith Paul) "That wrought effectually in (or for) Peter to the Apostleship of the Circumcision, the same was mighty in me toward the Gentiles" (ii. 8). One blessed effect of this grace given to each was to make them gladly to acknowledge and joyfully to welcome the diverse grace which they saw in the other. The result was, that the Apostles, James, Cephas, and John, gave to Paul and Barnabas the right hand of fellowship, that they should go to the Heathen, even as they themselves went unto the Circumcision (v. 9). They coupled this act of hearty goodwill and brotherly love with a commendation to the care of the missionaries of the poor brethren in the Jewish Church. This commendation was heartily received and adopted. It thoroughly fell in with Paul's previous desire and practice. If the Gentiles were to be made partakers of the Jews' spiritual things, it was but right that the poor among the Jews should partake of their worldly things. (See Rom. xv. 25-27.)

We have then, here, a beautiful picture of the fellowship which should always subsist between all fellow-labourers in the Lord's Vineyard. The Church is as a body with many members. All members have not the same office, yet between all the most perfect harmony ought to prevail. The

Minister cannot say to the Layman, "I have no need of thee!" Nor can the Pastor at home say to the Missionary abroad, "I have no need of thee!" Equally is this true of the Layman and the foreign Missionary. The Church of Christ is so wonderfully bound together, that each part is interested in the prosperity of every other. Would that we could always remember this, and always act upon it. Ephraim would not then envy Judah, nor Judah vex Ephraim; but they would unite together in obtaining spiritual conquests for their common Lord. (Isa. xi. 13, 14.) This, indeed, is a state of things which was not absolutely attained even in the Apostolic Church. We are very far from seeing it attained now. But let us pray for it, and strive after it. Let us labour ourselves in our appointed sphere, and heartily wish God-speed to every other faithful fellow-labourer. Let us be Peace-makers in the Church, that so we may be called "the children of God." (Matt. v. 9.) To Whom, with the Son and the Holy Ghost, be honour and glory everlasting. Amen.

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### PRAYER.

O LORD our Heavenly Father, we humbly beseech Thee to look down upon us in mercy and love, and to hear our prayer, through Jesus Christ our only Mediator and Redeemer. Make us, we pray Thee, earnestly to desire communion with Thee through Him. May we not seek satisfaction in the husks of this world, or to quench our thirst from earthly cisterns, but earnestly desire to drink out of Thy divine fulness, who art the Fountain of living waters. Cause us sometimes to hide ourselves from the world, that we may give ourselves to meditation and to prayer. Call us apart, O blessed Jesus, and manifest Thyself to us in Thy divine sweetness and beauty, as Thou dost not unto the world.

Be pleased, O Heavenly Father, to bless and prosper the efforts of all faithful labourers in Thy vineyard. Give each special grace according to their need. Grant that both to Jews and Gentiles, both at home and abroad, both among



rich and poor, among old and young, among the sorrowful and the prosperous, Thy Word may be abundantly blessed, and may not return to Thee void. Especially bless the Bishop of this Diocese and the Minister of this Parish. Give them wisdom, grace, and strength to labour for Thee; and may their labours be greatly blessed. Teach us also what Thou wouldst have us to do in Thy vineyard, and give us grace to do it.

These blessings we ask in the all-sufficient name of Jesus, our one Mediator and Advocate. Amen.

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### HYMN.

Tune — *Carey's*, or *Lambeth*. (D. L. M.)

LORD! cause Thy face on us to shine;  
Give us Thy peace, and seal us Thine:  
Teach us to prize the means of grace,  
And love Thy earthly dwelling-place.  
May we in truth our sins confess,  
Worship the Lord in holiness,  
And all Thy power and glory see  
Within Thy hallow'd sanctuary.

Bless all whose voice salvation brings,  
Who minister in holy things:  
Our Bishops, Priests, and Deacons bless;  
Clothe them with zeal and righteousness.  
Let many in the judgment-day,  
Turn'd from the error of their way,  
Their hope, their joy, their crown appear—  
Save those who preach and those who hear!

O King of Salem, Prince of Peace!  
Bid strife among Thy subjects cease.  
One is our faith, and one our Lord;  
One body, Spirit, hope, reward;  
One God and Father of us all,  
On whom Thy Church and people call:  
O may we one communion be,  
One with each other, one in Thee! Amen.

## SECTION III. [CHAP. II. 11-21.]

## SUMMARY OF CONTENTS.

S. PAUL adds a final proof of his Apostolic independence. He had not hesitated, upon one occasion, publicly to rebuke S. Peter (ii. 11). The Apostle of the Circumcision, upon the arrival at Antioch of certain Brethren from Jerusalem, had begun to withdraw himself from the company of Gentile Christians, dissembling his real convictions as to the abolishment of all ritual distinction. The rest of the Jewish believers in Antioch, not excepting Barnabas himself, followed his evil example (12, 13). S. Paul alone ventured to remonstrate. This remonstrance is now detailed in substance, as bearing upon the state of the Galatian Church, and also as opening the way to the second great subject of this Epistle. It was inconsistent for S. Peter, inasmuch as that Apostle had himself lived like a Gentile believer, to enforce upon the really Gentile portion of the Church a conformity to the Jewish ritual (14). Jewish believers knew that to them, as well as to the Gentiles, justification could spring only from faith in Christ; and upon this understanding they had originally embraced the Gospel (15, 16). But if they maintained that to abandon the Law was a sin, then they must suppose Christ to be the Dispenser of a system so far sinful: a conclusion manifestly blasphemous (17). The sin really lay in their relapse to the standpoint of a legal justification, which they had formerly renounced (18). For a believer (and here S. Paul instances himself) has no more to do with the Law in its judicial capacity: it cannot either acquit or condemn him. The Law itself has dissolved the connexion by death (19). The believer, having been crucified in the Person of Christ, has passed beyond the sphere of the Law's judgment into a new life, the life of Christ within him—a life unto God (20). He is, therefore, far from seeking any longer justification from the Law; for this would be to make the Grace of God in Christ of none effect—to treat the Death of Christ as a gratuitous and needless sacrifice (21).

**B**UT when || Peter was come to \*Antioch, I 11  
<sup>b</sup>withstood him to the face, because he was

|| Read, *Cephas*.

\* Acts xv. 35.

<sup>b</sup> 2 Sam. xii. 7. Prov. xxvii. 6.

## EXPLANATORY NOTES.

II. 11. *But when Peter (Cephas) was come to Antioch, I withstood him,]* A further proof of S. Paul's independence: he had not hesitated publicly to rebuke the most eminent of the Apo-

12 'to be blamed.¶ For before that certain came  
'from James, he did 'eat with the Gentiles: but

• Eccles. vii. 20. Matt. xvi. 23.  
• Acts xi. 3: cf. Luke xv. 2.

<sup>4</sup> Acts xii. 17; xv. 1, 24; xxi. 18.  
¶ Translate, *had been condemned.*

stolic body. "The argument here reaches its climax. Paul reproves Peter himself: *ergo*, he does not owe his doctrine to man." (*Bengel.*)

According to the chronology already accepted in these notes, S. Peter's visit to Antioch will synchronise with Acts xv. 35.

This collision between the two greatest Apostles furnished material in early times for the assaults both of heretics, such as the Ebionites and Marcion, and of unbelievers, in particular of Porphyry. A few of the orthodox fathers of the Church, on the other hand, were tempted to meet these attacks by unworthy subterfuges. Clement of Alexandria assumed, that by Cephas in this place some obscure disciple was intended, and not the Apostle Peter. Origen, followed by Chrysostom and Jerome, saw in the whole transaction a feint on the part of the two Apostles. SS. Peter and Paul, they thought, simulated a disagreement, in order that S. Paul's rebuke of the Judaizing party might fall with more weight upon them in the person of S. Peter. Happily for the honour of the Church, this most suicidal attempt to save S. Peter's character found a vigorous opponent in Augustine. In his letter to Jerome he exposed its hollowness with withering severity; and no serious attempt has been made to revive it.

Holy Scripture, in faithfully recording the faults of its greatest saints, needs no such timorous apologists. The very exactness with which it mirrors every failing, no less than every grace, is one of the strongest arguments for its entire truthfulness and Divine origin.

*Because he was to be blamed.*] Correct, "because he had been (or stood) condemned:" i. e. either by the silent verdict of the Church, or by his own conduct, "self-condemned:" comp. Rom. xiv. 23.

To this condemnation, under which S. Peter already lay, S. Paul alone ventured to give public expression, thus proving himself to be upon an equality of rank with the Apostle of the Circumcision.

12. *For before that certain came from James*] Members of the Church of Jerusalem, over which S. James presided. (See note on ii. 9.) The words *seem* to imply a mission from their head: but if so, this mission was certainly abused: comp. Acts xv. 1, 24.

*He did eat with the Gentiles.*] As he had been taught to do by express revelation. (Acts x; xi. 2, &c.) Eating with one another is in the East the "very sacrament of fraternisation" (*Webster and Wilkinson*): comp. Gen. xliii. 32. Luke xv. 2. 1 Cor. v. 11. It was, moreover, essential to Christian fellowship, which was sealed by the *Agape* (Jude

when they were come, he withdrew || and separated himself, <sup>1</sup>fearing <sup>2</sup>them which were of the Circumcision. And the other Jews dissembled <sup>13</sup> <sup>1</sup>likewise with him; insomuch that <sup>1</sup>Barnabas also was <sup>1</sup>carried away with their dissimulation.

<sup>1</sup> Prov. xix. 25. Matt. xiv. 30; xxvi. 69, &c.  
<sup>2</sup> 1 Cor. xv. 33.

<sup>1</sup> Acts xv. 2; ch. ii. 9.

<sup>2</sup> Acts xv. 5; xxi. 20.  
<sup>13</sup> 2 Pet. iii. 17.

|| Translate, began to withdraw and separate himself.

12), and Holy Eucharist (1 Cor. x. 17). To cede this point was to extend to the uncircumcised the full rights of communion: to refuse, was to take the first step towards abandoning the whole Gentile Church.

The present case must be carefully distinguished from those which are treated of in Rom. xiv. and 1 Cor. viii.

*He withdrew and separated himself.*] Imperfect tense: "he gradually drew back," &c. On the nautical metaphor contained in the Greek verb comp. note on 2 Thess. iii. 6. The same word is used in Heb. x. 38. Its meaning in this place is further defined by the clause, "and separated himself." This was the ultimate but certain result of his conduct: the repetition of acts manifesting coldness and reserve towards the Gentile Christian was leading him imperceptibly to an open breach.

Both the incident and the words in which it is told are fully in accordance with what we know of S. Peter's natural character. "Boldness and timidity; first boldness, then timidity, were the characteristics of his nature." (*Jowett*.) Comp. in illustration of this remark, Matt. xiv. 29, 30; Mark xiv. 54, 68, &c.

*Fearing them which were of the Circumcision.*] The Circumcision-party, i.e. the emissaries of the Pharisaic Christians of Jerusalem, and those who sympathised with them at Antioch.

13. *And the other Jews*] I.e. those who had not hitherto attached themselves to the Circumcision-party. Even these

*Dissembled likewise with him.*] Acted hypocritically: the hypocrisy consisting in adopting a course contrary to their convictions and previous conduct, in order to veil their real sentiments from the Pharisaic party.

*Barnabas also was carried away with their dissimulation.*] Correct, "Barnabas was carried away with (them) by their hypocrisy." The flood of evil was too strong even for Barnabas, attached as he was to the cause of the Gentiles.

It is at least singular that this same emphatic verb should be found in one of S. Peter's own Epistles. (2 Pet. iii. 17, *συναρξήσιν*.) Was he thinking of his own "error" committed upon this occasion, and of its disastrous effects upon Barnabas?

It has been supposed that this perversion of Barnabas to the practice of the Judaizing party may have sowed the seeds of

14 But when I saw that they <sup>1</sup>walked not uprightly according to the <sup>1</sup>truth of the Gospel, I said unto || Peter <sup>2</sup>before *them* all, 'If thou, being a Jew, <sup>3</sup>livest after the manner of the Gentiles, and not as do the Jews, § why compellest thou the Gentiles <sup>4</sup>to live as do the

<sup>1</sup> Eph. v. 8. <sup>2</sup> Pet. ii. 21. <sup>3</sup> John 4. <sup>4</sup> John xvii. 17. Eph. i. 13; iv. 21-25.  
Col. i. 5. = 1 Tim. v. 20. <sup>5</sup> Acts x. 28. <sup>6</sup> Acts xv. 5-10.  
|| Read, *Cephas*. § Read, *how*.

the dissension which shortly afterwards arose between himself and S. Paul: comp. Acts xv. 39.

14. *They walked not uprightly according to the truth of the Gospel.* They did not follow a straight course. Gospel doctrine is conceived of as a straight path (comp. ch. vi. 16), from which men "turn aside" (1 Tim. i. 6) to the right hand or to the left when they err concerning the Faith. Comp. 1 Kings xviii. 21. Isa. xxx. 21.

The "truth of the Gospel" (Col. i. 5) cannot coincide with any kind of dissimulation. The least degree of hypocrisy is a divergence from its path. (1 Pet. ii. 1, 2.)

*I said unto Peter (Cephas) before them all.* Comp. S. Paul's rule laid down in 1 Tim. v. 20; and S. Jerome's remark, "A public scandal cannot be healed by private measures."

It has been doubted whether S. Paul's address extends over the whole or only a part of the remaining verses of this chapter. But the difficulty of stopping anywhere short of verse 21 is sufficiently shown by the fact, that of those who have proposed to do so, some would end at ver. 14, others at ver. 15, others at ver. 16, and others again at ver. 18. There is really no true break in the

passage. The speech is given substantially, but doubtless with such amplifications and comments as rendered it a fitting introduction to the great argumentative section which follows (chh. iii. iv.)

*If thou, being a Jew, livest after the manner of the Gentiles,* i. e. S. Peter's general manner of living, excepting this particular instance, had been (probably ever since the conversion of Cornelius) Gentile and not Jewish; and this, though he was born and bred a Jew.

*Why (how) compellest thou, &c.* I. e. practically and virtually the withdrawal of S. Peter was a pressure upon the consciences of Gentile Christians. If he renounced communion with them, followed, as he would most certainly be, by the whole Jewish Church, no course remained open to the Gentile minority but that of submitting to be circumcised and to keep the Law. Thus the act of S. Peter was in effect a reversal of the Apostolic decree, and a fresh declaration that the works of the Law were necessary to salvation.

*To live as do the Jews?* To Judaize, to adopt Jewish manners and customs. Comp. Esth. viii. 17. (LXX.)

Jews?' || We, *who are Jews* <sup>1</sup> by nature, and <sup>15</sup> not <sup>2</sup> sinners of the Gentiles,—knowing that a <sup>16</sup> man is not justified <sup>3</sup> by the works of the Law, but <sup>4</sup> by the faith of Jesus Christ,—even we <sup>5</sup> have <sup>6</sup> believed in Jesus Christ, that we might be justified by the faith of Christ, and not by

<sup>1</sup> Rom. xi. 24. <sup>2</sup> Matt. xv. 26; xxvi. 45. Eph. ii. 11, 12. <sup>3</sup> Rom. iii. 19, 20. Philip. iii. 9. Tit. iii. 5. <sup>4</sup> Isa. liii. 11. Luke xviii. 14. John v. 24. Acts xiii. 39. Rom. i. 17; iii. 22, &c. <sup>5</sup> 2 Tim. i. 12. <sup>6</sup> ¶ Read, *We are Jews . . . but knowing, &c.*      † Omit *have*.

15. *We, who are Jews by nature,*] Translate, "We are Jews, &c. . . . but knowing, &c."

"*Jews by nature,*" i. e. *born Jews* (Eph. ii. 13), as opposed to circumcised proselytes. "*Sinners of the Gentiles,*" i. e. sinners, as all Gentiles are by strict Jews presumed to be. The name of "sinners" had come to be with the Jews almost a synonym for "the Gentiles:" comp. 1 Macc. ii. 44. Matt. v. 46. Luke vi. 32. Rom. ix. 30 ("the Gentiles which followed not after righteousness"). But it is not used here without a shade of irony: "We proudly call the Gentiles 'sinners:' but who have sinned in this instance, the Gentiles, or ourselves?"

16. *Knowing that a man is not justified by the works of the Law,*] The preposition "by" [i.e.] in this part of the sentence denotes the *cause* or *ground* of justification: this is not 'the performance of the works which the Law requires.' In the second clause "by" [i.e.] signifies the *agency* which effects our justification: this is 'faith in Jesus Christ.' It is to be observed that, whenever S. Paul aims at language dogmatically precise,

he speaks of faith as the agent rather than the source of justification. The same distinction is noticeable in the 11th Article of the Church of England, which states that "we are accounted righteous only for [*propter*] the merit of our Lord and Saviour Jesus Christ," and that "we are justified by [*per*] faith only." Christ is the Only Source of justification (Rom. x. 4. 1 Cor. i. 30); Faith is "the only hand which putteth on Christ to justification." (*Hooker*.)

*But by the faith of Jesus Christ,*] Lit. "except by, &c." Two statements are combined under one proposition, viz.: (1) A man is not justified by the works of the Law: (2) A man is not justified in any way except by faith.

*Even we have believed.*] 'We believed (i. e. became believers), even we Jews, no less than Gentile sinners.' Comp. Rom. iii. 19-23, where the Apostle shows that there is "no difference" between Jew and Gentile in point of guiltiness, and therefore none as to the way of their justification.

"The phrase 'to believe in or upon a person,' is peculiarly Christian." (*Lightfoot*.)

the works of the Law: for "by the works of  
 17 the Law shall no flesh be justified. But if,  
 while we 'seek to be justified ||' by Christ, we  
 ourselves also are 'found sinners, is therefore  
 18 Christ the 'minister of sin? 'God forbid! For

\* Ps. cxliii. 2. Rom. iii. 20. \* Matt. vi. 33; vii. 7. \* Rom. viii. 1. 2 Cor. v. 21.  
 Philip. iii. 9. \* 1 Pet. i. 7. \* Rom. xv. 8. \* Luke xx. 16. Rom. iii. 4, &c.  
 † Translate, *in*.

*For by the works of the Law, &c.]* A quasi-citation from Ps. cxliii. 2, occurring again in Rom. iii. 20. The Psalmist's words are expanded and accepted as a Christian axiom, one of "the first principles of the oracles of God."

The original contains an expressive Hebraism, which it is difficult to convey in English: "All flesh shall not be justified:" i.e. "non-justification is predicated of all flesh." (*Ellicott*.)

17. *If, while we seek to be justified by Christ,]* Translate, 'in Christ;' i.e. by virtue of our mystical union with Him and incorporation into Him, as very members of His Body. Christ has been justified, or declared righteous, by His resurrection and ascension (John xvi. 10: cf. Isa. L. 8); and all who are in Him (Rom. viii. 1. 2 Cor. v. 21) partake of His justification.

*We ourselves also are found sinners.]* On the expression, "sinners," see note upon ver. 15. Many of the interpretations put upon this clause lose sight of the argument which the Apostle is pursuing. The explanation which best accords with the context seems to be that which is expressed in the following comment of Theodoret:—"If our desertion of the Law, and adhe-

sion to Christ be accounted as in itself an act of transgression, then the charge will fall upon the Lord Christ Himself; for it was He who set forth to us the New Covenant. But God forbid that we should venture upon such blasphemy."

The Apostle is answering the objection of a Judaizing Christian by a *reductio ad absurdum*. "To live without the Law is to live in a state of sin, the very condition of the Gentile world." 'Nay,' he replies, 'this cannot be: for if so, Christ would be the minister [comp. 2 Cor. iii. 8, 9. Rom. xv. 8. Heb. iii. 1] of a dispensation based upon sin—a conclusion which we must both admit to be blasphemous and impossible.'

*Is Christ then the minister of sin?"]* I.e. "Are we to say (as on such premises we must) that He is so?" (*Ellicott*.)

*God forbid!]* Lit. 'Be it not so!' A characteristically energetic retort to the objection of an adversary, peculiar (in the Epistles) to S. Paul, and found only in the second group of his Epistles, in which it occurs fourteen times. It is met with also in the Gospel of S. Luke, S. Paul's companion. (Luke xx. 16.)

18. *For, &c.]* Reason assigned

if I <sup>b</sup>build again the things which I destroyed, I make myself a transgressor. For I <sup>c</sup>through 19 the Law am  $\parallel$  dead to the Law, <sup>d</sup>that I might

<sup>b</sup> Acts iv. 11. 1 Cor. iii. 16.

<sup>d</sup> Rom. vi. 11-14.

<sup>c</sup> Rom. vi. 7; vii. 1, 16-19.

$\parallel$  Translate, died.

for the emphatic negation preceding. 'It cannot be so, it is not so: for the sin lies not in that system of which Christ is minister, not in seeking justification by faith, but in a relapse from the Gospel to the Law, from Christ to Moses.'

If I build again the things, &c., I make myself a transgressor.] The "I" of this verse is merely *argumenti gratiâ*. From motives of delicacy S. Paul puts himself into S. Peter's position, and supposes himself to be the offender.

The architectural allusions are appropriate to the legal system, the centre of which was ever a building—tabernacle, or temple: comp. Matt. xxvi. 61. Acts vi. 14; xxi. 28. S. Peter had taken a prominent part in the demolition of that system: see Acts xi. 3; xv. 10. For the same Apostle now to reconstruct by a total change of conduct what he had been foremost to break down, was a palpable proof of his being somewhere in the wrong, either in his first abandonment of the Mosaic system, or rather in his present return to a ceremonialism which he believed to have been divinely set aside.

"Observe the Apostle's discernment. His opponents endeavoured to show that he who kept not the Law was a transgressor. But he retorts the argument upon them, and shows that

he who did keep the Law was the transgressor, not merely of faith, but of the Law itself." (*Chrysostom.*)

"Transgressor: a word of terror, especially to legalists. Rom. iv. 15. 1 John iii. 4." (*Bengel.*)

19. For I through the Law am dead (died) to the Law.] The Apostle now presses his argument one step further. S. Peter's previous conduct was not only consistent, but right: his present change not only inconsistent, but a decided act of transgression. For, as a believer, he had no more connexion with the Law: he had entered into union with Another, even Christ: comp. ver. 20, and Rom. vii. 4. Hence, to return to legal righteousness was to sin against Christ; yea more, to set aside His Death as purposeless and of no avail.

With regard to details, the "I" is now emphatic, being expressed in the Greek. S. Paul has abandoned the hypothetical position in which he had delicately identified himself with S. Peter (ver. 18); and now he appears in his own person and real character (vv. 19, 20), representing at the same time the state and feelings of every true and consistent believer who seeks to be justified by faith alone.

Now, every such believer has "died to the Law," and that, "through" the operation of "the Law" itself. For the Law both



20 live unto God. I am crucified with Christ: nevertheless I live: yet not I, but Christ

\* Rom. vi. 6. Ch. v. 24; vi. 14.

f Rom. viii. 10. 2 Cor. xiii. 5.

|| Translate, have been crucified.

(a) by its restraints provokes the opposition of Sin (Rom. vii. 11-13. 1 Cor. xv. 56), and (b) by its definitions constitutes Sin as transgression. (Rom. iv. 15; v. 13.) Thus (c) through the Law "Sin revived," and the sinner "died" (Rom. vii. 9); i.e. fell under that curse of sin of which the climax and end is eternal death. But (d) in the case of the believer, this death which the Law brings about has been exhausted and accomplished once for all in the Person of Christ. The Law, as condemning Sin, exacted of Christ, the sinner's Substitute, Sin's full penalty. Christ paid it, and in Him all who believe, all "very members of His Body," paid it also: for they have been "crucified with Christ:" Christ having represented them upon His Cross. Thus, to sum up, the Law by (1) eliciting and condemning Sin, and (2) exacting its full penalty from Christ, has nullified its own justifying or condemning power over all who are "in Christ." "Through the Law" they became subject to Death: through the Law also they endured Death in the Person of Christ; and that very Death which the Law thus brought about, placed them beyond the sphere of the Law's power—was, in fact, their passage into a new life, corresponding to the risen Life of Christ, over which the Law can assert no judicial claims: a life of right-

eousness and holiness, a 'life unto God.'

"We must be careful not to pervert this and other like speeches of S. Paul into pleas for Antinomianism. The Law is to be considered both as a Rule and as a Covenant. Christ has freed us from the rigour and curse of the Law considered as a Covenant; but He has not freed us from obedience to the Law considered as a Rule." (*Wordsworth.*)

20. *I am crucified with Christ.*  
Lit. "I have been crucified," &c. Comp. chh. v. 24; vi. 14.

The allusion in these passages is (1) primarily to the actual Crucifixion of Christ, in which each believer had a part by representation [comp. 2 Cor. v. 14, "if One died for all, then all died (in Him)"]: then (2) to the baptismal engrafting of the individual into Christ, by which his participation in Christ's Cross is symbolised and sealed (Rom. vi. 4-6. Gal. iii. 27): and lastly (3) to that actual death unto sin which is the proper carrying out of the baptismal rite. (Col. ii. 11; iii. 5.)

Here the perfect tense indicates the completed act of crucifixion, and probably in the primary sense (see last note). Professor Lightfoot cites the famous sentence of Ignatius (Rom. vii.): "I write to you a living man, yet in love with Death: my Love has been crucified."

*Nevertheless I live: yet not I,]*

liveth in me: and the life which I now live 'in the flesh 'I live by the faith of the Son of God, 'Who loved me, 'and gave Himself for me.

\* 2 Cor. x. 3. Philipp. i. 22-24.  
Eph. v. 2. John x. 11. Tit. II. 14.

<sup>b</sup> John vi. 56, 57; xv. 4, 5.  
Heb. ix. 14.

<sup>c</sup> John xv. 9.

Correct, "And it is not I that live." 'How (says an objector) can you speak of yourself as crucified and dead, and yet in the same breath add that you live unto God?' To which S. Paul replies, that this life unto God is not of himself, but of Christ. "I have no longer any separate existence: I am merged in Christ." (*Lightfoot.*) "Comp. Rom. vi. 1-23, the best commentary on this passage, and showing how the sketch drawn by the great Apostle in this Epistle to the Galatians was afterwards filled up by the same hand in that to the Romans." (*Wordsworth.*)

*But Christ liveth in me:]* "Christ and His Spirit dwelling in them, and as the soul of their souls moving them unto such both inward and outward actions as in the sight of God are acceptable." (*Hooker.*) "As Sin, when it has the mastery, is itself the vital principle, and leads the soul whither it will: so when it is slain, and the Will of Christ obeyed, this life is no longer earthly, but Christ *liveth*, that is, worketh, has the mastery, within us." (*Chrysostom.*)

*And the life which I now live in the flesh, &c.]* Lit. "That which I now live in the flesh" [*i.e.* 'whatever of life I now possess;'] for the form of the expression comp. Rom. vi. 10, "In

that He died—in that He liveth;" *i.e.* so far as He partook of death and partakes of life]. 'I am still living in the flesh: the outward life of sense remains the same. But I do not call that a *life* any longer: it is only the external condition in which I live. My real life is now a life in the new element of Faith, which forms the channel whereby the Life of Christ circulates in my soul.' "As if he should say, True it is that I live in the flesh, but this life, whatever it is, I esteem as no life: for in very deed it is no true life, but the shadow of life, under which Another liveth, that is to say, Christ, Who is my true Life itself." (*Luther.*)

*Of the Son of God,]* *I.e.* 'upon the Son of God.' This august title of Christ, not commonly used by S. Paul in an absolute form (comp. 2 Cor. i. 19. Eph. iv. 13), indicates the reason why Christ is the believer's Life. As "the Son of God" He 'hath life in Himself,' and is able to impart life to men. (John i. 4; v. 26. 1 John i. 2; v. 11-13.)

Some of the old MSS. read, "of God and of Christ:" but the received reading preponderates, and is certainly more consistent with the argument.

*Who loved me,]* The anterior cause of justification and life: Christ's eternal love, and self-

21 I do not frustrate the grace of God: 'for if righteousness come by the Law, then Christ || is dead † in vain.

‡ Ch. iii. 21. Heb. vii. 11.

|| Translate, died.

† Or, without cause.

surrender. His Love precedes and lays the foundation for our faith. At the same time it supplies the strongest motive for adherence to Him, and for the merging of our own lives in His.

And gave Himself (up).] The same word is applied to the Father's gift: Rom. viii. 32. Redemption is equally of the Father and of the Son. (John x. 18.) This is the true answer to the objection so commonly raised against the doctrine of vicarious satisfaction, viz. that the world's sin could not have been laid with justice upon a guiltless Sacrifice. The Sacrifice, we reply, was voluntary and self-surrendered. (Ps. xl. 8.)

For me.] "This language teaches that each individual owes as great a debt of gratitude to Christ, as if He had come for his sake alone: for He would not have grudged this His condescension though but for one, so that the measure of His love to each is as great as to the whole world. . . . Truly, the Sacrifice was offered for all mankind, and was sufficient to save all; but those who enjoy the blessing are the believing only." (Chrysostom.)

21. I do not frustrate the Grace of God.] 'If I sought righteousness from the works of the Law as the Judaizers do, this would be virtually to set aside God's gracious gift of His Son: then I

should indeed "make myself a transgressor" (ver. 17). But in adhering to the righteousness of faith, I am at least free from this ingratitude and sin.'

For if, &c. . . . Christ is dead in vain.] Not, "is dead:" He 'was dead and is alive' again (Rev. i. 18), and the New Testament ever presents to us a living rather than a dead Christ as the object of our worship—the Priest upon His throne, and not the crucifix. Correct, therefore, "Christ died:" comp. Rom. vi. 10. "In vain:" rather, *causelessly*: the same word occurs in John xv. 25. The Death of Christ was a causeless, unnecessary display—a "prodigality of love," if indeed the Law be able to justify a man before God. Hence, to teach that the law has this power is to stultify, to make of none account, the central fact of the Gospel, the atoning Death of Christ. . . . "This thundering and lightning from heaven against the righteousness of the Law and man's own righteousness should make us to abhor it. Whosoever seeketh righteousness without Christ's, either by works, merits, satisfactions, afflictions, or by the Law, rejecteth the grace of God, and despiseth the Death of Christ, whatsoever he protesteth with his mouth to the contrary." (Luther.)

## PRACTICAL THOUGHTS.

WE have, in these verses, sad proof of the infirmity and instability of human nature at its best estate. S. Peter was an Apostle highly honoured by his Master. The Lord Jesus Himself gave to him his new name of Cephas, or Peter—a stone; signifying, no doubt, that he was to be (after Himself, the chief Corner-stone) one of the great foundation-stones of His Church. (See Matt. xvi. 18. Rev. xxi. 14.)

S. Matthew also calls him “the first” of the Apostles (Matt. x. 2). To him, among all the Apostles, was granted the great privilege of being the first to open the door of faith both to Jew and to Gentile (Acts ii. 14; xv. 7). S. Paul has just spoken of him as one of the “Pillars” of the Church (ver. 9). He was therefore, beyond all doubt, an Apostle of great eminence and authority, and a man who habitually led a holy and laborious life. Yet, notwithstanding all this, we find him adopting at Antioch a weak, inconsistent, and vacillating course, thereby imperilling the peace of the Church, and bringing down upon himself severe, yet well-merited, rebuke. When we see such a man stumbling, we may well take heed to our own goings. Here we have a practical commentary upon the words of the Prophet,—“Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” (Isa. ii. 22.)

When we look a little closer into the causes of this stumbling, one cause stands out prominent. It has been a sore temptation to many. It has made many strong men to fall. It has humbled in the dust many self-confident Christians. It has led many, we fear, to draw back to perdition. It is written, that “the fear of man bringeth a snare” (Prov. xxix. 25). This was a snare to Peter, great Apostle though he was. He withdrew and separated himself from his Gentile brethren, because he feared “them which were of the circumcision” (ver. 12). From such “fear of man,” which brings so dangerous a snare, may our Good Lord deliver us! The best way to be free from the “fear of

man" is to have constantly before our eyes the fear of God. (See Matt. x. 28.)

"Fear Him, ye saints, and you will then  
Have nothing else to fear."

(2.) We have reason to be very thankful to our Heavenly Father, whose overruling Providence orders all things to His glory and the good of His Church, that one faithful Apostle was then living at Antioch, whom no fear of man withheld from boldly speaking out in his Master's name. Paul faithfully rebuked Peter. The Apostle of the Gentiles "withstood to the face" the Apostle of the Circumcision. He fought anew the battle of Christian liberty, which having been once gained by the Decree of the Council held at Jerusalem, was now a second time placed in peril by the inconsistent conduct of its former champion (Acts xv. 28, 29. See also vv. 7-12). S. Peter needed to be reminded in forcible terms of his own declaration, that it was through the grace of our Lord Jesus Christ, and not by the works of the Law, that the Jews were to be saved, even as the Gentiles. The conduct of Peter, if unchecked, would have produced two disastrous results. First, it would have caused a gigantic schism between the Jewish and Gentile branches of the Church; and secondly, it would have put in peril the foundation doctrine of Justification by Faith.\*

Through the blessing of God upon S. Paul's faithfulness these great dangers were averted. S. Peter and the rest of the Jews appear to have been at once persuaded, and to have abandoned their system of separation from their brethren. It is also worthy of remark, that not the slightest feeling of jealousy, or ill-will, was left in the mind of the great Apostle of the Circumcision by this open rebuke. In his Second Epistle he speaks of Paul with great affection, as "our beloved brother Paul" (2 Pet. iii. 15).

\* This is the great central doctrine for which the battle of the Reformation was fought. Martin Luther calls it "the Test of a standing or falling Church." Let us be thankful that, measured by this standard, our own beloved Church stands so firm. See Art. XI.

There are many things calling for remark here, if space would permit. First, let us very briefly observe how fatal this passage is to the Romish doctrine of the Primacy (or, as they mean by the word, *Supremacy*) of S. Peter over the rest of the Apostles. If this had been so, Paul would have been wrong and Peter right, and the result very different. Secondly, let us learn that there are seasons when it is our duty to rebuke openly, and "withstand to the face" those who err from the truth of the Gospel. This is a duty which it is difficult rightly to define. We must be very clear, in such cases, that our sole motive is the glory of God and the good of His Church. If we rebuke others through any hidden feeling of self-righteousness, or any motive of vain-glory, such conduct can only issue in harm to ourselves and to them. We must also be careful not to forget the respect due to age and authority. "Rebuke not an elder," writes Paul to Timothy, "but entreat him as a father" (1 Tim. v. 1). Yet the rebuking of sin is most clearly a duty. We have the clear command of the Law,—*"Thou shalt in anywise rebuke thy neighbour, and not suffer sin upon him"* (Lev. xix. 17); and S. Paul (in the same chapter of his letter to Timothy from which we have just quoted) writes,—*"Them that sin rebuke before all, that others also may fear"* (1 Tim. v. 20). Public sins need to be publicly rebuked—only, *if possible*, by one not inferior in age or authority to the person reprov'd: private and personal offences must be dealt with in a private manner.\* Let us not shrink from this or any duty because it is difficult, and let us be encouraged to attempt, through grace, its right discharge, by the blessed results in the example before us. Thirdly, let us not fail to observe here the full declaration of that "wholesome doctrine and very full of comfort,"† that we are justified "by the faith of Christ and not by the works

\* See especially our Lord's directions (Matt. xviii. 15-17), and mark the words in ver. 15,—*"If he shall hear thee (remonstrating with him in private), thou hast gained thy brother."* It would be a very happy thing for the Church if these rules were better observed.

† Art. XL

of the law" (ver. 16). This great doctrine was virtually set aside by the Jewish teachers, who taught that, except the Gentile Christians were circumcised and kept the law, they could not be saved (Acts xv. 1). S. Peter, by his timid yielding to the teaching and example of the Judaizing party, was virtually building that which he had "once destroyed," confessing that in so destroying his allegiance to Moses he had been a "transgressor," and acting as if Christ, who (by His Spirit and His Apostles) had taught the doctrine of Christian freedom from the ritual law, had been a "Minister of Sin" (ver. 17). From so blasphemous a conclusion the mind of the Christian revolts with horror. It remains, therefore, that we should abandon all hopes of justification from any other source, excepting from faith in the Lord Jesus Christ. *We* are not in any danger, one may say, of seeking such righteousness by the works of the Jewish Law. True: but are we safe from like dangerous error? Do not men in the full light of the Gospel often build their hopes upon their having been honest and upright, good husbands and fathers; having regularly attended their church, and so forth? Alas! for the poor soul which has no better foundation on which to rest than all these. These hopes are refuges of lies,—these all are as the shifting sand, which will deceive us when we most need its support. Oh! that we might, all of us, ever remember that "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). "If we, or an angel from heaven, preach any other gospel than this," let Christian people stop their ears, and refuse to listen for a moment. For if we teach or receive other doctrine, then do we frustrate (so far as in us lies) the Grace of God, and Christ is (for us) dead in vain. To Whom, with the Eternal Father, in the unity of the Divine Spirit, be all honour and glory, now and evermore. Amen.

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## PRAYER.

O most holy LORD God, before Whose divine Majesty the angels veil their faces, help us, Thine unworthy servants, to draw near into Thy holy presence with reverence and godly fear, in the name of JESUS, our only Mediator and Advocate. We pray that we may have grace to follow Thy blessed saints in all virtuous and godly living. May we learn from their faults the feebleness and sinfulness of man at his best estate, and to take good heed to our own goings, lest, whilst thinking that we are safe, we ourselves should fall. Preserve us evermore from harsh judgment upon others, and may we always be more ready to judge ourselves. Assist us in the difficult duty of rebuking sin. May we neither be checked by the fear of man, nor puffed up by vain self-righteousness, but may we be guided by Thy good Spirit to speak a word in season with meekness and love.

We beseech Thee, O Lord, to preserve Thy people evermore in the true faith. Grant that being always preserved from false Apostles, Thy Church may be ordered and guided by faithful and true Pastors. May we also, each one of us, hold fast the faith once delivered to the saints. May we thankfully believe and receive the message of Thy Gospel, and build all our hopes for eternity upon the one great Foundation, JESUS CHRIST the LORD. Hear us, O HOLY FATHER, and receive our unfeigned thanksgivings for His sake. Amen.

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## HYMN.

Tune—*Brunswick*, or *S. Matthew's*. (D. C. M.)

- 1 THE roseate hues of early dawn,  
The brightness of the day,  
The crimson of the sunset sky,  
How fast they fade away!  
Oh, for the pearly gates of heaven!  
Oh, for the golden floor!  
Oh, for the Sun of Righteousness,  
That setteth nevermore!
  - 2 The highest hopes we cherish here,  
How fast they tire and faint!  
How many a spot defiles the robe  
That wraps an earthly saint!  
Oh, for a heart that never sins,  
Oh, for a soul washed white!  
Oh, for a voice to praise our King,  
Nor weary day or night!
  - 3 Here faith is ours, and heavenly hope  
And grace to lead us higher;  
But there are perfectness, and peace,  
Beyond our best desire.  
Oh, by Thy love and anguish, Lord!  
Oh, by Thy life laid down!  
Oh, that we fall not from Thy grace,  
Nor cast away our crown! Amen.
-

## SECTION IV. [CHAP. III. 1-14.]

## SUMMARY OF CONTENTS.

THE Apostle now abruptly appeals to the erring Galatians, reproving their folly in being fascinated by false teaching after they had seen 'Christ crucified' displayed before their very eyes (iii. 1): in exchanging the faith by which they had received the miraculous gifts of the Spirit for a carnal system of legal works, and imagining the change to be for their furtherance in holiness (2, 3, 5): in forgetting or stultifying their early sufferings for the faith (4). From appeal S. Paul turns to argument. He shows that Abraham, the father of the Jewish Church, was justified by faith (6): that they who seek justification in the same way, and they only, are the children of Abraham (7). And such, though they be of Gentile birth, are, according to the prediction of the ancient Scriptures, partakers of Abraham's blessing (8, 9). For this blessing cannot belong to those who accept the Law as the ground of their justification: the Law pronouncing a curse on all who fail of perfect obedience (10). Moreover, another Scripture excludes all hope of justification by the Law: for it declares that justification comes of faith; and with faith the Law has nothing in common, since it turns altogether upon the principle of work (11, 12). But the Law's curse is null and void with regard to those who are of faith: Christ having ransomed them from it by His own submission to its full penalty on their behalf (13). A free path has therefore been opened for the transmission of Abraham's blessing to believers, though Gentiles by nature; and this blessing is laid up for them in Jesus Christ, and, upon their believing, is sealed to them individually by the promised gift of the Holy Ghost (14).

**O** 'FOOLISH GALATIANS, <sup>b</sup> who hath || 1  
bewitched you, [that <sup>c</sup>ye should not obey

<sup>a</sup> Deut. xxxii. 6. Luke xxiv. 25. Eph. v. 15. <sup>b</sup> Matt. xxiv. 24. Acts viii. 9-11.  
<sup>c</sup> 2 Cor. xi. 3, 13-15. <sup>d</sup> Rom. vi. 8. 2 Cor. x. 5. 2 Thess. i. 8. || Omit, *hath*.

## EXPLANATORY NOTES.

III. 1. *O foolish Galatians.*  
An abrupt transition from the address to S. Peter; yet not without a logical connexion with the last verse of ch. ii. Were the new Gospel true, Christ would have died without avail.

What folly to think thus! What witchcraft could have induced the Galatians to receive a system such as this?

This charge of *folly* is the more startling, because the Galatian people bore the character of

the Truth], before whose eyes 'Jesus Christ hath been evidently set forth, crucified, among  
2 you||? This only would I learn of you, 'Received ye the Spirit by the works of the Law,

<sup>d</sup> 1 Cor. i. 23, 24; ii. 2; and xi. 26.

<sup>e</sup> Acts viii. 15; x. 44-47; and xix. 2-6.

|| Translate, in you (as) crucified.

being "sharp and of ready wit." At the same time it is no uncommon thing to find a certain kind of shrewdness joined with unreasoning precipitation. And the Apostle's epithet seems to describe this tendency, implying want of thought, rather than deficiency of intellect.

*Who hath bewitched you?* What evil eye of jealousy (Matt. v. 29. Mark vii. 22), what fascinating spell have your false teachers cast upon you, through envy of your liberty and peace?

The Judaizers 'were jealous of the communication of the Gospel to the Gentiles without previous conformity to the Levitical Law. Comp. Luke xv. 28.' (*Wordsworth*.) The word chosen by S. Paul to characterize their work, seems to set forth at once its motive and the extraordinary success which attended it. They had exerted a kind of spiritual witchcraft: their mere appearance had sufficed to draw the Galatians after them. And this, though the eyes of that people had been previously fastened on no less an object than Christ crucified.

The clause which follows in the English Bible ["that ye should not obey the truth"] is wanting in the best MSS., and probably was a gloss from ch. v. 7.

*Before whose eyes, &c.] Quite*

lit.: "To whom, before your eyes, Jesus Christ was openly set forth in you [as] crucified." The sentence, like many another in S. Paul's writings, is big with thoughts too great and numerous for the words to convey distinctly. 'Christ was set forth, [almost 'placarded,' 'posted up as a proclamation'] before your very eyes—so clearly that you could seem to see His own Person. Moreover, Christ was also set forth in your minds: the outward preaching entered into your inner man, and there abode. Yet more, both outwardly and inwardly, both by my preaching and your faith, He was displayed in the character of the Crucified One (comp. 1 Cor. ii. 2), Who for you humbled Himself to the Death upon the Cross. From such a spectacle you now turn away!'

From these words it appears what kind of Crucifix the Apostles used—the clear and vivid proclamation of Christ crucified.

2. *This only would I learn of you,* ['I might say many things: but I will content myself with appealing to your own experience.'

*Received ye the Spirit by [from] the works of the Law,*] The reception of the Spirit was in Apostolic days the ultimate test of participation in Christ (comp. Acts xi. 15, 17; xv. 8; xix. 2.

or 'by the hearing of Faith? Are ye so 3  
foolish? 'having begun in the Spirit, are ye  
now made perfect|| by the Flesh? Have "ye 4

<sup>f</sup> Rom. x. 16, 17.

<sup>s</sup> Chh. iv. 7-10; v. 4-8. Heb. vii. 16-19.

<sup>h</sup> Heb. x. 32-39. 2 John 8.

|| Translate, *being perfected*.

Rom. viii. 9): and the *seal of faith* (2 Cor. i. 22. Eph. i. 13). This seal, manifested in the age of miracles by extraordinary gifts (1 Cor. xii. 7-11), had followed the preaching of S. Paul's gospel in Galatia. It is hinted that the teachers of the new Gospel could appeal to no such indications of Divine approval.

Or by [from] the hearing of faith? Either 'the report, i.e. the preaching which required faith;' or 'the hearing which belongs to and comes of faith.' The former meaning best agrees with N. T. usage: comp. Rom. x. 8, 17: "the word of faith which we preach" . . . "faith cometh by hearing," i.e. by the report heard (ver. 16).

For an instance of the outpouring of the Holy Ghost following upon the preaching of "the word of faith," see Acts x. 43, 44. It is noticeable that this effusion preceded even the baptismal ingrafting into the Church. It was received literally "from the hearing of faith."

Having begun in [or with] the Spirit, are ye now [being] made perfect by [or with] the Flesh? The Spirit and the Flesh—(i.e. the state in which a man lives under the rule of God's Spirit, and that in which he naturally is)—were the operating principles upon which the Apostle and his opponents respectively drew.

The Flesh "is used in a figure

as the symbol of what is outward and visible; also as the seat of the desires which the Law stirs into sinful action (Rom. vii. 7, 8). It is applied to the Mosaic dispensation (1) in the general sense of external, (2) as propagated by fleshly descent, (3) as sealed by the mark of circumcision in the flesh." (Jowett.) Olshausen compares with the present contrast of flesh and spirit, that of the spirit and the letter in Rom. ii. 29.

To relapse from what was inward and spiritual and able to sanctify the heart of man, to that which was at the best but external and compatible with an unrenewed mind and an unconverted will—to do so now, after such experiences of the Holy Spirit's grace and power—above all, to imagine that such a change could be an advance towards perfection—what strange folly, what infatuation was this!

Doubtless the legalizing teachers would not choose to represent their doctrine as opposed to or as superseding that of S. Paul, but simply as *subsidizing the deficiencies* of the Gospel which the Galatians had already received. 'It was well to have believed and received the Spirit: but as many as would be perfect must add to their faith the keeping of the Law.' This artifice is exposed in the present verse.

The two verbs employed, *ἰδέε-*

suffered so many things in vain—if *it be yet*  
 5 in vain? He therefore <sup>1</sup>that ministereth to you  
 the Spirit, and <sup>2</sup>worketh miracles among you,||

<sup>1</sup> Ver. 2 (ref.) 2 Cor. iii. 8.

<sup>2</sup> Acts xiv. 3, 9, 10; xix. 11, 12.

|| Translate, *in you*.

χρίστος and ἁγίωσιν] occur together again in 2 Cor. viii. 6; Phil. i. 6. They are used in classical Greek of the initiation and completion of sacrificial rites. The Christian man is a living sacrifice (Rom. xii. 1): but the sacrifice is perfected in no other way than by the increase of "faith which worketh by love." The Law cannot consummate the offering: it has no "fire of love" to apply to it. The same Spirit who began, must perfect the work of consecration. (1 Thess. v. 23. 1 Pet. i. 2.)

4. *Have ye suffered so many things in vain?* Lit. "Did ye suffer? &c.:" i.e. at the time of your first embracing the faith. Another argument: if they fell away from Christ, they would be relinquishing ground which it had cost them many a struggle to win and hold.

These early sufferings of the Galatian Church are not recorded elsewhere. But the fact is in perfect accordance with the known history of other infant Churches belonging to the Apostolic age: Comp. (e.g.) 1 Thess. iii. 4. The persecution in question had probably arisen from the malice of the Jews (comp. Acts xiii. 50; xiv. 2, &c.). If so, the appeal gains in strength: 'Will you throw yourselves into the arms of a party whose real sentiments are none other than those of your former persecutors?'

*If it be yet in vain.*] "If indeed it really be in vain." So Chrysostom: "Lest he should dismay and unnerve, he proceeds not to a formal judgment, but subjoins *if it be*, &c.: if you have but a mind to shake off drowsiness and recover yourselves, he says, it is not in vain." The clause is quite consonant with our Apostle's large and charitable spirit: comp. ch. v. 10, and his own rule, 1 Cor. xiii. 7.

5. *He therefore that ministereth to you the Spirit,*] Namely, God the Father, who 'bountifully supplies' (Philip. i. 19) the Spirit of Christ: comp. ch. iv. 6.

The English word *ministereth* may mislead the reader into a belief that S. Paul is intended, or some other subordinate instrument of Grace. But let him compare 2 Cor. ix. 10. In both the natural and spiritual worlds it is "God That giveth the increase."

*And worketh miracles among you.*] Translate "*in you*:" see 1 Cor. xii. 6; also Philip. ii. 13: and for an intransitive use of the same verb, Matt. xiv. 2, "mighty works do *show forth themselves* (work) in him."

Miraculous powers had been wrought in the Galatians, which had doubtless evinced themselves in the exercise of the various extraordinary "gifts" of the Spirit. The present tense may perhaps be used to imply that miracles had not ceased among them

*doeth he it* <sup>1</sup>by the works of the Law, or by the hearing of Faith?

Even "as Abraham believed God, and it <sup>6</sup>was "accounted to him for righteousness. Know ye therefore that "they which are of <sup>7</sup>

<sup>1</sup> Ver. 2.  
6, 11, 22, 24.

<sup>2</sup> Gen. xv. 6.  
2 Cor. v. 19-21.

Rom. iv. 3-6, 9, 10; ix. 32, 33.  
<sup>3</sup> John viii. 39.

<sup>4</sup> Rom. iv.  
Rom. iv. 11-16, 24; ix. 7, 8.

even at the time of the Apostle's writing. "It is important to notice how here, as in the Epistle to the Corinthians, S. Paul assumes the possession of these extraordinary powers by his converts as an acknowledged fact." (*Lightfoot.*)

By the conjunction *therefore* the Apostle resumes in this verse the argument of ver. 2. 'Did not your first faith receive the seal of spiritual, yea of miraculous influences?'

6. *Even as.*] The Apostle passes over the answer to the preceding question, because the simplest reader could supply it. "He doeth it by the hearing of faith." *Even* so, he now continues, was it in the case of Abraham; for *Abraham believed God*, &c. An example from Old Testament history of the justifying power of faith. But more than a bare example: Abraham being viewed as the father of the whole family of the faithful, and their representative in receiving the covenant of promise. Whatever in this way was true of him, would hold true of all who inherited his faith.

Chrysostom gives another reason for the introduction of Abraham's case. "As they (the Judaizers) made a great account of the Patriarch, he brings his

example forward, and shows that he too was justified by faith . . . . And as they made much of their descent from Abraham. . . . Paul proves that faith was specially concerned in connecting them with Abraham."

The words "Abraham believed, &c.," are cited from the LXX. of Gen. xv. 6; and occur also in Rom. iv. 3; Jam. ii. 23. The Hebrew differs slightly, reading "He (*i.e.* the LORD) counted it to him for righteousness." For S. Paul's argument, however, the variation is unimportant. It is more to the purpose to remark, that the righteousness which Abraham obtained was not, as some have of late asserted, "uprightness" or "moral elevation of soul and spirit;" but if we are to believe S. Paul, it was strictly an *imputed* righteousness, altogether distinct from personal sanctity, although certainly co-existing with it. Any other view stultifies the reasoning of the present passage and of Rom. iv. Hooker's definitions are worthy to be carefully remembered (Serm. ii. 3). "There is a justifying and a sanctifying righteousness here . . . . That whereby here we are justified is perfect, but not inherent; that whereby we are sanctified, inherent, but not perfect."

7. *They which are of faith,*]

Faith, the same are the children of Abraham.  
 8 And the Scripture, "foreseeing that God would  
 justify || the Heathen through Faith, 'preached  
 before the Gospel unto Abraham, saying, "In  
 9 thee shall all nations be blessed." So then

† Acts xv. 15-18.  
 xlix. 10. Ps. lxxii. 7.

† Rom. iii. 28-30; ix. 30.

† Heb. iv. 2.

† Gen. xii. 3;

|| Translate, justified.

The preposition denotes *origin*. "They whose religious character flows forth from faith: they who have made faith their starting-point." Contrast Rom. iv. 14: "they which are of the Law." Every religious and professedly religious life proceeds from one or other of these two principles of action.

*The same are the children of Abraham.*] Inasmuch as they bear a likeness to Abraham, and possess a spiritual affinity to him which is utterly wanting in those who rest for justification upon the works of the Law. (Comp. John viii. 39, 40.)

8. *And the Scripture, foreseeing, &c.*] Or, "moreover, &c.:" a fresh step in the argument is now reached. Not only was the principle of justification by faith asserted in the Old Testament, but it was, moreover, prophetically applied to the Gentile world.

"The Scripture" is here personified, and so equivalent to 'the Author of Scripture' ("as we say Nature, for the Author of Nature." *Alford*). A similar formula was usual among the Rabbis: "What hath the Scripture seen?" Adopted by an Apostle, such a phrase is an indirect testimony to the Divine Authorship of Scripture, and to its claims as supreme arbiter in matters of faith.

*That God would justify the heathen through faith,*] Lit. "that God justifieth:" there being no true future with Him. The extension of Gospel blessings to Gentile nations, though to man a mystery hidden from the foundation of the world (Rom. xvi. 25. Eph. iii. 9), was no afterthought with God. He had distinctly set it down among the terms of the Covenant: the Scripture had

*Preached before the Gospel unto Abraham.*] Comp. Heb. iv. 2. "Before," i.e. before the giving of the Law: comp. ver. 17. (*Bagge*.)

That Abraham to a great degree understood this early proclamation of the Gospel, appears from our Lord's words (John viii. 56). "The righteous, before the Lord's coming, believed on Him Who should come; just as we believe on Him Who has come." (*Augustine*: quoted by *Wordsworth*.) Similar is the teaching of our own Article [vii.]. "They are not to be heard which feign that the Old Fathers did look only for transitory promises."

*In thee shall all nations, &c.*] A second quotation from the Old Testament, but not in the exact words either of the Hebrew or of the LXX. It seems to be an intentional combination of the two promises found in Gen. xii. 3; xviii. 18.

'they which be of Faith are blessed with faithful Abraham.

For "as many as are of the works of the Law are 'under the curse: for it is written, "Cursed is every one that continueth not in all things which are written in the Book of the Law to do them." But "that no man is justified by the Law in the sight of God, *it is*

<sup>1</sup> Rom. iv. 11, 16, 24.      <sup>2</sup> Ch. ii. 16, ref.  
<sup>3</sup> Deut. xxvii. 26. Jam. ii. 9-11.  
 Eccles. vii. 20. Isa. liii. 6.    <sup>4</sup> John i. 8-10.

<sup>5</sup> Deut. xxix. 20.    Matt. xxv. 41.  
<sup>6</sup> 1 Kings viii. 46.    Ps. cxxx. 3, 4.  
 || Translate, in.

"In thee," *i.e.* as their father and representative; or, as explained in Gen. xxii. 18, "in thy seed:" *i.e.* in Christ.

9. *So then they which be of Faith are blessed.*] Whether Jews or Gentiles, circumcised or uncircumcised, provided only they be of faith [see note on ver. 7], they are partakers of Abraham's covenant blessing; forasmuch as all of every nation who believe have been blessed in him.

10. *For as many as are of the works of the Law, &c.*] The connexion seems to be this: 'We are right in concluding that the blessing belongs (and that exclusively) to those who are of faith: for it cannot belong to those who are building their religious life upon the works of the Law, inasmuch as they are already under a curse.'

*For it is written, &c.*] Third quotation, taken from Deut. xxvii. 26, and constituting the last and weightiest of the curses pronounced on Mount Ebal by the Levites, and accepted by the "Amen" of all Israel. The citation is from the LXX.; but with some modifications. The word

"all" is not in the Hebrew text, but is found in the Samaritan Pentateuch; and, as a gloss, it is amply justified by the context: comp. Deut. xxviii. 15. The Law pronounces, in fact, a curse upon all who fall short of *perfect* obedience: Jam. ii. 10. In the argument which the Apostle builds upon this fact, he assumes only the indisputable truth that they which are of the Law do not, and cannot, *perfectly* obey its requirements. This granted, it follows that they are under its curse.

11. *But (or moreover, then again) that no man is justified by (lit. in, i.e. under the domain of) the Law, &c.*] Supplementary to the argument of ver. 10. In any case, justification by the Law is out of the question; for the Scripture knows only of one way of justification, and that *by faith*: a principle with which the Law, dealing as it does with works only, can have nothing in common.

These two verses (11 & 12), when taken together, form (as has been remarked) a complete syllogism — thus:

The Just live by Faith.

The Law is not of Faith.



evident: for "The just shall live by Faith."  
 12 And "the Law is not of Faith, but "The  
 man that doeth them shall live in them."  
 13 Christ hath||<sup>b</sup> redeemed us from the curse of

<sup>a</sup> Hab. ii. 4. Rom. i. 17. Heb. x. 38. <sup>a</sup> Rom. iv. 4, 5; xi. 6. <sup>a</sup> Lev. xviii. 5.  
 Neh. ix. 29. Ezek. xx. 17. <sup>b</sup> Isa. liii. 5-7. Dan. ix. 24, 26. Matt. xxvi. 28.  
 Rom. iii. 24-26. 1 Pet. i. 18-21. Rev. i. 9, &c. &c. || Omit, *LatA*.

Therefore,

No man is justified by the Law.

12. *For the just shall live by faith.*] Fourth quotation: verbatim from the LXX. of Hab. ii. 4. Also cited in the same form, Rom. i. 17. Heb. x. 38.

The repeated use of this passage to attest the great Christian doctrine of "justification by faith only," is a signal instance of a deep current of truth underlying even the apparently local and temporary teachings of the Old Testament. Primarily the words seem to have been intended as a description of the calm trust of the pious Jews, as contrasted with the godless arrogance of their Chaldean enemies. But beneath the surface of the words a profound truth lay hid, which it remained for the writers of the New Testament, taught by the same Spirit, to bring into notice and use.

The Greek of the LXX. and of S. Paul will bear the rendering, "The just by faith shall live." But the present version accords better with the Hebrew, and gives a meaning equally good.

"Shall live," *i.e.* shall enjoy the favour and blessing of God—all that is implied in "justification." "In His favour is Life" (Ps. xxx. 5.)

"Another part of this same

prophecy (Hab. i. 5) is similarly applied [*i.e.* to the purpose of spiritual instruction] in Acts xiii. 41." (*Lightfoot*.)

*And the Law is not of Faith.*] Does not set out with faith as its starting-point: see note on ver. 7.

But "*The man that doeth them, &c.*" Fifth quotation, almost verbatim from the LXX. of Lev. xviii. 5: cited also in Rom. x. 5. "Shall live:" see last note. 'Doing' and 'believing' are exactly opposite, *as terms of justification*: comp. Rom. iv. 4, 5. The one excludes the other. Therefore the Law, which requires 'doing' as the condition of 'life,' cannot be "of faith;" and if not of faith, it is expressly excluded by the last-quoted Scripture from the office of justifying.

13. *Christ hath redeemed us.*] A studiously-abrupt contrast to ver. 10-12. Legalists are under a curse. We who are of faith are set free from it, through "the redemption that is in Christ Jesus."

The pronoun *us* is strongly emphatic. It does not, however, place Jewish Christians in contrast with Gentiles (*Alf., Ellcott*)—an interpretation which seems strangely at variance with the great lines of the Apostle's argument: but rather *believers* of either

the Law, being made a Curse for us—<sup>c</sup> for it is written, "Cursed is every one that hangeth

<sup>c</sup> Deut. xxi. 23. 2 Sam. xxi. 3, 9. Esth. vii. 10. 1 Pet. ii. 24.

class with those who sought justification by the Law: (so *Webster and Wilkinson: Wordsworth* understands "*all mankind*.") It is scarcely to the point to object that Gentiles were incapable of this kind of redemption, as never having lain under the sway or curse of the Law. The law of conscience is substantially identical with the Decalogue (Rom. ii. 15); and if violated, subjects the offender to the same curse. (Rom. ii. 9.) And this Law is binding on Jew and Gentile alike. "Redeemed:" i. e. *bought us off*. Two verbs etymologically distinct are represented by this word: viz. (1) ἀγοράζω, or ἐξαγοράζω, which occurs here and at ch. iv. 5; also in 1 Cor. vi. 20; vii. 23. 2 Pet. ii. 1; and often in the Revelation: and (2) λυτρεύω, in Luke [i. 68] xxiv. 21. Tit. ii. 14. 1 Pet. i. 18. The former yields rather the idea of a purchase of any kind, the latter that of a ransoming from captivity: but both imply satisfaction rendered, exchange effected. This satisfaction—call it "price" (1 Cor. vi. 20), or "ransom" (1 Tim. ii. 6)—was the precious Blood or Life of Christ: see next note.

*Being made a Curse for us.* Abstract for concrete: as Light and Darkness are used for the enlightened and those who are yet in their sins. (*Bagge*.) The abstract term is, however, purposely selected, as stronger and fuller than the concrete. Comp. a si-

milar passage in an epistle written not long after the present letter, 2 Cor. v. 21: "He (God) hath made Him (Christ) to be Sin for us." Not *sinful*: this He could not be made; but *Sin* personified. He was on the Cross the representative of our sin, and, therefore, of our curse also. The curse of sin was fulfilled in Him: His Human Nature lay for the time under its uttermost power, until by death He exhausted its bitterness (John xix. 30), and so redeemed His members from its grasp.

Professor Lightfoot compares the use of the word '*sin*' in the LXX. for the scapegoat: one of the great types of Christ. "In Hebrew (he adds), חטאת is both 'a sin' and 'a sin-offering.'"

*For it is written, &c.* Sixth quotation, proving formally from the Law that Christ had endured its curse; not, indeed, the identical curse of ver. 10; but, nevertheless, *the Curse of the Law*. The words are cited, with an unimportant omission, from the LXX. of Deut. xxi. 23. They referred originally, not to crucifixion (which was no Jewish punishment; see John xviii. 32), but to the Hebrew mode of suspending executed criminals after death (comp. Josh. x. 26). Bp. Pearson (on the Creed, Art. iv.) points out the remarkable providence which ordered that Christ should suffer precisely such a death as placed Him under the ban of the Jewish

14 on a tree"—that "the blessing of Abraham might come on the Gentiles 'through|| Jesus Christ; that we 'might receive the promise of the Spirit through Faith.

<sup>a</sup> Verses 6-9 (ref.).

<sup>\*</sup> Isa. xlix. 6. Rom. x. 9-15.  
|| Translate, in.

<sup>f</sup> Verses 2 and 5 (ref.).

Law; and that, although He was condemned by Romans, and executed after the Roman manner.

The same "thought of the curse, resting on every one who was hanged on a tree, seems to pass before the writer's mind" in Acts x. 39, and 1 Pet. ii. 24. (Jowett.)

14. *That the blessing of Abraham might come on the Gentiles, &c.*] The bar which the Law interposed being now removed, through the satisfaction of Christ's Blood, the promised blessing (Gen. xii. 2. Joel ii. 28) may freely flow, not only to the Jews, but, as the Scripture foresaw, to Gentiles also. This blessing is "in Christ Jesus." He Who became the Bearer of our curse, is now the Source of our blessing.

A new feature in the argument is here introduced, which is worked out in ch. iii. 15—iv. 7 (next section). "The sequence of thought here is exactly the same as in Ephes. ii. 14-18." (*Lightfoot*.)

*That we might receive the promise of the Spirit through faith.*] Second co-ordinate result of re-

demption: "Sanctification of the Spirit," flowing from and together with justification by the Blood of Christ (1 Pet. i. 2). The Water and the Blood are (1 John v. 6) inseparable, yet distinct: John xix. 34.

"The Holy Spirit includes within Himself everything else worth wishing for. He is the Author of the New Birth, the Creator of the new obedience, through which the believer can serve God in spirit and in truth, and eventually fulfil the Law, which is impossible without faith." Rom. viii. 4. (*Olshausen*.)

"Thus the Cross removed the Curse; Faith brought in Righteousness; Righteousness gained an interest in the Grace of the Spirit." (*Chrysostom*.)

This clause is partly retrospective, referring back to the experience of the Galatians, appealed to in ver. 2: partly anticipative of the conclusion to which the argument of the next section is to lead: ch. iv. 6, 7. It is quite in S. Paul's manner thus to link on one paragraph to another, by means of a clause which has a common bearing upon both.

## PRACTICAL THOUGHTS.

S. PAUL here turns away from the narration of S. Peter's error and rebuke, and from relating his own spiritual experience, and directly appeals to his erring converts. "O foolish Galatians," he exclaims, "who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you?" (ver. 1.) Sharp diseases need sometimes sharp remedies. He is no skilful or kind physician who in such cases adopts half-measures. So, in like manner, fathers and mothers may be then most cruel to their children when they seem most kind, and most kind when at first sight they might seem severe. S. Paul, as a spiritual physician, had in this case to use sharp remedies, and as a spiritual father, to administer sharp correction. It is a part of the ministerial office to 'reprove,' as S. Paul writes in his last solemn charge to Timothy: "Reprove, rebuke, exhort, with all longsuffering and doctrine." (2 Tim. iv. 2.) "He that hateth reproof," says the wise man, "is brutish;" while "he that regardeth reproof shall be honoured." (Prov. xii. 1; and xiii. 18.) If the Galatians had been angry at such plain speaking, which was but the natural result of S. Paul's zeal and love for them, they would have been indeed doubly 'foolish.'

(i.) Now let us mark clearly wherein their folly consisted, in order that we may avoid a like error. Their folly consisted in this, that though Jesus Christ, the Crucified One, had been most plainly set forth to them as the only ground of all their hopes, they had now turned away from this great sight, in order, as they vainly thought, to perfect themselves by the works of the Law. Having begun in the Spirit, they were now seeking to be 'made perfect by the flesh' (ver. 3). What folly could be greater than this? Well might Paul speak of them as 'bewitched' by the doctrine of their false Teachers. Satan, who is the father of lies, does oftentimes, by means of false Teachers, exercise a kind of spiritual witch-

craft or fascination over the minds of men. But is there no danger for us? Is there no possibility of our being bewitched and seduced in like manner from the simplicity of the faith? Alas! if we know anything of our own hearts, or anything of the world around, we shall know that the danger is only too great. Pride is, unhappily, no uncommon sin. This leads directly to self-righteousness. The doctrine of the Gospel is too humbling to be readily received. We want to add something of our own, and are not contented to accept a full and free salvation as the gift of God's pardoning grace through Jesus Christ. So it is that many who have 'begun in the Spirit,' and have for a time 'run well,' seek to be 'made perfect by the flesh.' They leave the pleasant and holy paths of Free Grace, to walk in the hard ways of Legality. They seek perfection in some man-invented scheme, and forsake the liberty with which Christ has made us free for the heavy yoke of self-imposed vows. Herein lies the secret of the attractive power of Rome. This is the great reason why she hath bewitched so many. Her mighty system is but the work of human nature, through the leaven of self-righteousness and pride of man's wisdom, corrupting the simplicity of the Gospel.

From all such leaven of self-righteousness let us pray to be purged. Let us constantly remember that this is our *only* plea, our *only* hope, that "Christ hath redeemed us from the curse of the Law, being made a curse for us" (ver. 13); that God "hath made Him to be sin for us Who knew no sin, that we might be made the righteousness of God in Him." (2 Cor. v. 21.) This doctrine has always been greatly assailed by the Devil, and by false Teachers, his ministers. The great Enemy of our souls knows full well that this is the Citadel of the Faith; and if once this be captured, we are henceforth at his mercy. Let us, then, through evil report and through good report, hold fast this great and glorious doctrine. Let us, with S. Paul, glory in the Cross of our Saviour (ch. vi. 14). Let us say, with another good and holy man, "Let it be counted folly, or phrensy, or fury, or whatsoever. It is our wisdom and our comfort; we care for no knowledge in the world but this,

that man hath sinned and God hath suffered; that God hath made Himself the sin of man, and that men are made the righteousness of God!"\*

(ii.) S. Paul confirms this great doctrine of Justification by Faith only, with three arguments. First, he appeals to the experience of the Galatians themselves: secondly, to the example of Abraham: thirdly, to the testimony of the Scripture.

(1.) He appeals to their own experience. They had received the gift of the Spirit and the power of working miracles, not through 'the works of the law,' but through 'the hearing of faith' (ver. 5). Now, although the power of working miracles is no more given to believers, yet in the present day a similar appeal holds good. Is it not when we most clearly realize our redemption through Christ that then we feel most full of love, and most zealous in His service? No man can work as a slave and in chains so well as when free and filled with love to his master. So is it in spiritual things. We receive the gift of the Spirit, and the joy of the Lord, which is our strength, and power to labour in our Master's cause—not through 'the works of the Law,' but through 'the hearing of Faith.'

(2.) The Apostle appeals to the example of Abraham. The Jewish Teachers professed to regard him with the greatest reverence: yet the Scripture teaches that he also was justified by faith. He 'believed God, and it was accounted to him for righteousness' (v. 6. Gen. xv. 6). They, therefore, that are 'of faith' are the true children of Abraham.

(3.) By an appeal to the Scriptures of the Old Testament, which the Jews held in great reverence, S. Paul further proves his position. Long before the coming of Christ, the Scripture, inspired of God, had taught that the Law could not justify in the sight of God, but that "the just shall live by faith" (v. 11).

\* Hooker, Sermon II. on Justification, &c., § 6. The reader is strongly recommended to study the whole paragraph, which is too long for insertion here. Let it be observed, that so 'judicious' a writer does not hesitate to style the Romish doctrine on Justification 'the mystery of the Man of Sin.' Ib. § 5.

Let us, therefore, follow in the steps of Abraham the Father of the faithful; let us be guided by experience, and by the authority of that Scripture which 'cannot be broken' (John x. 35); so shall we, by God's grace, avoid the folly of the Galatians, and rejoice in the liberty of JESUS CHRIST our Lord. To Whom, with the FATHER and the HOLY GHOST, be all honour and glory world without end. Amen.

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### PRAYER.

O most holy Lord God, our Heavenly Father, Who seest that we are set in the midst of so many and great dangers, that without Thy constant help we must make shipwreck of our faith; Strengthen us, we most humbly beseech Thee, by Thy grace, so that we may evermore hold fast the Faith once delivered to the saints.

Help us, with a single eye, to look unto Jesus, as our only Hope, our only Refuge from the wrath to come. May we be enabled to put our whole trust in Him, and to rejoice in His salvation. Grant us to feel our blessed freedom from the curse which He has borne for us: and loving Him for His great love to us, may we seek to follow the blessed steps of His most holy life.

Suffer us not, we beseech Thee, by any blast of vain doctrine, by any subtlety of the Devil, or man, nor by the deceitfulness of our own hearts, to be led to put any confidence in the flesh, and so to wander from the right way into a way that is not good; but may we have grace to follow closely the footsteps of Thy servant Abraham, and of all Thy saints.

Hear us, O Lord, we beseech Thee; and when Thou hearest forgive, and receive our humble thanksgivings for all Thy mercies, especially for the unspeakable mercy of a full and free Redemption, through Jesus Christ our Lord. Amen.

## HYMN.

Tune—*Rockingham*, or *Melcombe*. (L.M.)

- 1 WHEN I survey the wondrous Cross,  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.
  - 2 Forbid it, Lord, that I should boast,  
Save in the death of Christ my God !  
All the vain things that charm me most  
I sacrifice them to His blood.
  - 3 See ! from His head, His hands, His feet,  
Sorrow and love flow mingled down !  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown ?
  - 4 Were the whole realm of nature mine,  
That were a present far too small ;  
Love so amazing, so divine,  
Demands my soul, my life, my all. Amen.
- 

## SECTION V. [CHAP. III. 15—IV. 7.]

## SUMMARY OF CONTENTS.

THE Apostle proceeds, in a slightly softened tone, to argue from the analogy of human covenants the impossibility of God's Covenant being set aside or supplemented (iii. 15). The repeated promises of that Covenant were made to Abraham and to his seed : and that seed was Christ (16). Such an engagement, ratified by God Himself, could not have been abrogated by a Law which was later by more than four centuries (17). Yet this must be the monstrous conclusion of those who supposed that men could attain the peculiar blessings of the Covenant by their obedience to the Law (18) . . . . What, then, was the real meaning and true character of the Law ? It was introduced for a special purpose, namely, to constitute sin transgression ; and for a limited period,



namely, until the coming of the predicted Seed. In the manner of its delivery, also, it differed from the Covenant: for it was conveyed to Israel through the ministry of Angels, and by the mediation of Moses: whereas, in proclaiming the Covenant no mediation was needed or employed: God gave it in person and Alone (19, 20). Is the Law, then, to be regarded as the antagonist of the Promise? By no means: it had no power to justify: from that office the Scripture excluded it, by shutting up, under the condemnation of sin, the whole family of man (21, 22). Rather, the Law made ready the way of Christ, by preventing the escape of the prisoners; or, to use a milder image, by the moral discipline which, like a pedagogue, it exercised over the early life of the Church (23, 24). But this discipline necessarily ceased after the coming of Christ, for Whose appearance it was simply preparatory (25). By faith in Christ we have now risen to the higher privileges of the sons of God: for in Baptism we were incorporated into Christ, and invested with His character (26, 27). Thus all distinctions of nationality, of rank, and of sex, have been merged: we have become, by our union with Christ, one organic whole, "one new man" (28). In short, we are identified with the Seed of Abraham, and are thus heirs of the promised blessing (29). But, like other heirs, we were subject during our minority to the control of guardians (iv. 1, 2): we were placed under the rudimentary teaching of material things (3). At length the appointed time had fully come; the Father sent forth His Son; the Son of God assumed human nature, and became subject to the Law, that He might redeem the subjects of the Law, and that He might bestow on all believers the adoption of sons (4, 5). The mission of the Son was followed by that of the Spirit, Who, as the Spirit of the Son, bears witness to our adoption, by raising in our hearts the same filial cry which had proceeded from the Incarnate Son of the Father (6). Thus, again, we are brought to the same conclusion as before, that each believer, partaking of Christ's Spirit, is freed from the bondage of the Law, has become a son, and therefore an heir, through the gracious co-operation of God the Father, Son, and Holy Ghost (7).

15 **B**RETHREN, "I speak after the manner of men; Though <sup>b</sup>*it be* but a man's cove-

<sup>a</sup> Rom. vi. 19. 1 Cor. xv. 32.

<sup>b</sup> Heb. ix. 17.

#### EXPLANATORY NOTES.

III. 15. *Brethren.*] The Apostle's tone changes again: comp. verse 1. Rapid alterations of feeling are characteristic of S.

Paul: see (*e.g.*) 1 Cor. iv. 7-15; xvi. 22-24. 2 Cor. xiii. 2, 10, 11. The love which underlies his severity cannot long be hid.

nant, yet *if it be* confirmed, || no man disannulleth, or addeth thereto. Now 'to Abraham 16 and his Seed were the promises made. He

• Gen. xiii. 17, 18; xxvi. 3, 4; xxviii. 13, 14-

|| Translate, *if ratified*.

*I speak after the manner of men.*] See note on i. 11. 'I am content to stand upon the low ground of ordinary human practice.' (Rom. vi. 19.) "To speak after the manner of men, means to use human examples . . . This he continually does, to sweeten his discourse and render it acceptable and intelligible to duller understandings." (*Chrysostom*.) Luther compares the Lord's mode of arguing in Matt. vii. 8-11. It is, in fact, one of the commonest methods of enforcing truth in Holy Scripture. Revelation as a whole, whenever it treats of superhuman subjects, "speaks after the manner of men"—a principle very necessary to be remembered by students of Holy Writ.

*Though it be but a man's covenant,*] The Greek word for covenant [*διαθήκη*] bears the two-fold meaning of a *covenant* and a *testament*, or will. But according to the usage of the LXX. (with whom it is the equivalent of the Hebrew *ברית*) it is ever employed in the former sense; and in this sense it must be taken in the New Testament, with the exception of the single passage Heb. ix. 15-17, where the idea of a *will* certainly predominates. Owing to the influence of the Latin version, our English translators often render *διαθήκη*, *testament* (e. g. Luke xxii. 20; 2 Cor. iii. 14): and the name

has attached itself to the two volumes of the Book which contains the history and substance of God's *covenant* engagements with man.

*No man disannulleth,*] Not even the author; unless through a sudden change of circumstances or in his own mind, such as could have no place with God. (*Bengel*.)

*Or addeth thereto.*] This "is intended to show that the Law was not, as the Jew might have said, an addition to the covenant, for there could be no addition to it." (*Jowett*.) Comp. ch. i. 8 (note).

16. *Now to Abraham and his Seed, &c.*] A parenthesis, extending to the end of the verse. It states certain facts relating to the particular covenant in question, and important to the argument. God's covenant with Abraham consisted of *promises*: and these were made to *Christ*. Therefore it could not have been exhausted until Christ came. It was too deep and wide and solemn an engagement to be interfered with by any subsequent dispensation.

The "promises" are mentioned rather than the "promise" (Rom. ix. 4), partly because the covenant was repeated [Gen. xii. 2; xv. 5; xvii. 5; xxii. 18, &c.]; partly also because the one covenant comprehended several distinct blessings, some temporal, some spiritual and eternal. The

saith not, "And to seeds," as of many; but as of one, "And to thy Seed," "Which is Christ."  
 17 And this I say, *that* 'the Covenant, that was confirmed || before of God [in Christ §], the Law, 'which was four hundred and thirty years after,<sup>s</sup> cannot † disannul, that it should make

<sup>4</sup> Gen. iii. 15. 2 Cor. i. 20. \* Gen. xvii. 19. Luke i. 72. John viii. 56. Rom. iii. 25. Heb. xi. 31. ' Gen. xv. 13. Exod. xii. 40, 41. Acts vii. 6. † Isa. xiv. 27. Num. xxiii. 19. Heb. vi. 13-18.

|| Translate, a covenant which hath been previously ratified.

§ To (or for) Christ. But probably interpolated.

† Translate, doth not.

passage here referred to is either Gen. xiii. 15, or xvii. 8. In both places the earthly Canaan is promised; but only as the earnest of the heavenly: see ver. 29, and comp. Rom. iv. 13, 16.

*He saith not, "And to seeds," &c.]* S. Paul has been accused of building this argument upon a sophistry: as the Hebrew *אֲרָמָה* is a collective noun, and in the sense of 'posterity' occurs only in the singular number. The writer could not have said, "And to seeds," without great ambiguity: he could only write 'seed' in this sense. But S. Paul was doubtless no less aware of this grammatical fact than his modern critics. What the Apostle means is plainly this: 'The Holy Spirit might have selected, had it pleased Him, some *plural* word to represent Abraham's seed. Instead of this he has chosen a noun which in its form is singular, though in its sense collective. The choice is not arbitrary: deep truths underlie the very words of Holy Scripture. The posterity of Abraham, though manifold, is truly One: namely, CHRIST. In His mystical Body all believers are included and

gathered together in one (John xi. 52; Eph. i. 22, 23: comp. ver. 29 of this chapter).

17. *And this I say,*] Now, what I mean is this:

*The covenant that was confirmed before of (by) God]* With an oath: see Gen. xxii. 16. Heb. vi. 13-18.

*(In Christ),]* Rather, "for Christ," with a view to its fulfilment in Him. But the addition is doubtful, being wanting in the four principal MSS. It may be an early gloss, derived from the preceding verse.

*The Law, which was 430 years after, cannot disannul.]* So Exod. xii. 40: in Gen. xv. 13, Acts vii. 6, we have the round number, 400. A more formidable difficulty occurs in the fact, that these three passages appear to represent the whole period as if spent in Egypt: whereas S. Paul evidently includes in it the 215 years of previous sojourn in Canaan, commencing from the giving or confirmation of the promises to Abraham. Josephus adopts in one place the same chronology with S. Paul; and it is supported by the LXX. and Samaritan Pentateuch, which

the Promise of none effect. For <sup>b</sup>if the inheritance *be* of the Law, *it is* no more of promise: <sup>i</sup>but God gave *|| it* to Abraham by promise.

Wherefore then *serveth* the Law? <sup>j</sup>It was added because of transgressions, <sup>k</sup>till the Seed should come to Whom the Promise was <sup>l</sup>made.

<sup>a</sup> Rom. iv. 13-16. <sup>b</sup> See on 16. Mic. vii. 18-20. Heb. vi. 12. <sup>j</sup> Deut. iv. 8. 9. Rom. iii. 19, 20. <sup>k</sup> 1 Tim. i. 8, 9. <sup>l</sup> Ch. iv. 1-4.  
<sup>c</sup> Translate, *hath granted it.* <sup>d</sup> Translate, *hath been made.*

read in Exod. xii. 40, "the sojourning of the children of Israel who dwelt in Egypt and in the land of Canaan, [they and their fathers], was 430 years." Further, it has been shown by computations founded on the data of Genesis and Exodus, that the sojourn in Egypt could not have greatly exceeded two centuries. We are thus brought to the conclusion that S. Paul's chronology is to be accepted as an inspired interpretation of the more popular language of the Old Testament. In Gen. xv. 13, and in Exod. xii. 40, if the present text be retained, we have the whole period between Abraham and Moses described in terms strictly belonging to its latter and more remarkable half.

18. *For if the inheritance, &c.* Yet after all the Law would disannul the Covenant, if the Judaizers were right: *for* they represent the [heavenly] inheritance as obtainable by obedience to the Law: and so the Promise is made to abdicate its peculiar function.

*God gave it.* "God hath (freely) given it:" the verb is used of an act of free grace; comp. Rom. viii. 32; 1 Cor. ii.

12: the perfect tense expresses the continuance of the grant.

19. *Wherefore then serveth the Law?* Lit. What then is the Law? *i.e.* what is its real nature and meaning? An objection is anticipated: 'by such treatment the Law is rendered superfluous and vain.' In his reply, S. Paul expounds (1) the purpose of the Law: (2) its relative inferiority to the Gospel.

*It was added*] Added, *i.e.* to the Covenant, but not so as to form *part* of the Covenant; not by way of an additional clause (see ver. 15): being simply an extraneous, and so far as it was new, a temporary provision. Comp. Rom. v. 20, "the Law entered" (or, *came in besides*).

*Because of transgressions,* "For the sake of the transgressions," which had existed before, but were not seen in the light of transgressions until the Law by its definitions constituted them such. Comp. Rom. iv. 15; v. 13, 20. This office of the Law is taken up again, and more fully expounded in verses 23, 24.

*Till the Seed should come.* 'Whom on both sides we confess to have come already. There-

*And it was ordained 'by Angels' in the hand  
20 of a Mediator. Now 'a mediator is not a  
21 mediator of one: but God is One. Is 'the Law*

<sup>1</sup> Deut. xxxiii. 2. Acts vii. 53. Heb. ii. 2, 5.    <sup>2</sup> Exod. xx. 19-21; xxiv. 1-12; xxxiv. 27-35. Ps. cxvi. 23. John i. 17. Acts vii. 38.    <sup>3</sup> Job ix. 32, 33. Acts xii. 20. 1 Tim. ii. 5. John x. 30. Rom. iii. 29, 30.    <sup>4</sup> Matt. v. 17-20. Rom. iii. 31.

fore the provisional dispensation is now at an end. So far from disannulling the promise, the Law, as a dispensation, is now by the fulfilment of the promise itself disannulled.' (Heb. vii. 18.)

*And it was ordained by Angels*] Second part of the Apostle's answer to the question,—“What is the Law?” It was (1) provisional and temporary; (2) *mediate and indirect*.

The presence of Angels at the Lawgiving is implied in Deut. xxxiii. 2; Ps. lxxviii. 17. Josephus represents his own people as having learned their law ‘at the hands of Angels, who had received it from God:’ and much stress was laid upon this belief by Rabbinical expositors. To some extent the inspired teaching of the New Testament supports their view: comp. Heb. ii. 2, and especially Acts vii. 53, where, in words which might have been yet ringing in our Apostle's ears when he penned this verse, S. Stephen reproaches the Jews with their sins against a law which was received “at the dispositions” (‘injunctions,’ or ‘ordinances’) of angels” [ὡς διαταγὰς ἀγγέλων: cf. διαταγὰς δι’ ἀγγέλων in the text].

It was the glory of the Law to have been enjoined “by Angels:” it is the greater glory of the Gospel to have been given by

God Himself, and first “spoken by the Lord.” Comp. Heb. ii. 2, 3, with 2 Cor. iii. 7-11.

*In the hand of*] A common Hebraism for ‘by the agency of:’ comp. (e.g.) Num. xv. 23.

*A Mediator.*] I. e. Moses, who stood between the LORD and Israel (Exod. xx. 19; Deut. v. 5, 31; comp. Num. xii. 7, 8); and at their own request “received the lively oracles to give unto them.” (Acts vii. 38. Deut. v. 27). [For the idea of mediation, comp. Job ix. 33, where the LXX. give μεσίτης.]

The Law was then *doubly mediate*: God ordained it by Angels; His people received it through Moses.

20. *Now a Mediator is not a mediator of one: but God is One.*] Words plain in themselves, but, through their extreme terseness, so obscure in their relation to the argument, that (it is said) they have called forth more than 400 interpretations. (Jowett.)

In seeking to approximate towards the Apostle's meaning, we must bear in mind that he is engaged in answering the question which had been started with regard to the true nature and position of the Law. ‘It was given and received *mediately*, not at first hand.’

‘Now (he continues) a mediator necessarily implies *two* parties, between whom a reconcilia-

then against the promises of God? God forbid: 'for if there had been a law given which could have given life, verily 'righteousness should have been by the Law. But the Scrip- 22  
ture hath 'concluded all under Sin,' that the

\* Rom. iii. 20; vii. 7-13.  
v. 12, 20. John iii. 15-17.

\* Luke x. 27, 28.

\* Ps. cxliii. 2. Rom. iii. 9-20, 23;

\* Rom. iv. 11-16; v. 20, 21.

Heb. ix. 15.

\* 1 John

x. 5-13.  
tion or a compact is to be effected. But God, Who gave the Promise to Abraham (ver. 18), is One. Therefore, in the Covenant of Promise, as given to Abraham, there was no mediation, no second party being engaged.'

Abraham made no compact on his side: God stood Alone in the covenant, and He made it, therefore, in His own Person. There is, then, this grand distinction between the Covenant and the Law, that while the latter was of the nature of a contract between two parties, and therefore brought about by the mediation of a third; the former is an engagement, resting simply on the truth of Him Who was its sole Author and its immediate Promulgator, and Who is in His very Essence One.

There is no real antagonism between this interpretation and the blessed truth, that there is "One Mediator between God and men, the Man Christ Jesus." For in the present passage Christ has been identified with the Seed to whom the promises were given. It is perfectly correct to regard them from another point of view as given *through* Him: but with that aspect of the truth the Apostle is not dealing here. In the first giving of the

Covenant to Abraham the Lord appeared in Person: no mediator stood between Him and Abraham. The Law was given in a very different manner. And upon this difference S. Paul seizes, as symbolizing the distinct characters of the original and supplemental dispensations.

21. *Is the Law then against the promises of God?* 'Does this essential difference of character set the Law in opposition to the Gospel? Are these two systems, proceeding from the same Divine Author, antagonistic to one another?' Another hypothetical objection is here raised and answered: comp. ver. 19.

*God forbid.*] See note on ii. 17.

*For if there had been a law given, &c.*] There is no real opposition. Certainly the Law would have taken upon itself the office of justifying, if it had the power. But practically it had not this power: it was "weak through the flesh;" i.e. through the sinfulness of man's nature (Rom. viii. 3. Heb. vii. 18): nor was it ever contemplated by its Author that it should possess it. This is shown by the fact that,

22. *The Scripture hath concluded all under sin,*] "The Scripture (see note on ver. 8) shut up (comp. ver. 23 and Rom.

Promise by faith of Jesus Christ might be  
 23 given to them that believe. But before Faith  
 came, we were kept 'under the Law, shut up  
 unto "the Faith which should afterwards be  
 24 revealed. Wherefore 'the Law was || our  
 Schoolmaster, to bring us unto Christ, that we

'Is. li. 14; Zech. ix. 11, 12. \* 1 Pet. i. 11, 12. \* Rom. x. 4. Col. ii. 17. Heb. ix. 8-16.  
 || Translate, so that the Law hath proved.

xi. 32) all things (the totality, i.e. all sorts and conditions of men, the entire human family) under sin." See reff.

*That the promise by faith of Jesus Christ might be given.*] Purpose of this shutting up of all mankind under sin. "The consciousness of sin is a necessary step towards justification." (*Lightfoot.*) Rom. iii. 19, 20; vii. 13.

"The Law kept men in ward till God, the Lord of all, proclaimed a general Gaol-Delivery, and gave them free pardon in Christ." (*Jerome*, quoted by *Wordsworth.*)

"The promise" is defined to be "by faith:" its realisation springing "from (i.e.) faith;" namely, the faith which has "Jesus Christ" for its Author and Object (Heb. xii. 2). And lest faith itself should be viewed as meritorious, it is added, that the promise (i.e. the blessing promised) is "given to believers." Comp. Rom. vi. 23. Eph. ii. 8.

23. *Before Faith came,*] Correct, "the Faith," i.e. the fuller revelation of the Gospel. See note on i. 23.

*We were kept*] Lit. "kept in ward," as "prisoners of hope."

The source of this idea is to be sought in ver. 19. The Law

has to do with transgressors (cf. 1 Tim. i. 9, 10): its great function is to prevent the escape of men's consciences from the hold of Sin: to keep them under its custody in readiness for the Deliverer.

Historically, the Law gave up this office upon the first preaching of the Gospel. But with regard to individuals it continues to operate in the same manner, until He Who came once for all into the world enters the heart of each redeemed sinner, and sets it free.

*Unto the Faith which should afterwards be revealed.*] Comp. Rom. viii. 18 [25]. We are now waiting for the hidden glory, as the fathers waited for the hidden faith. On the Gospel as a mystery revealed by the coming of Christ, see Rom. xvi. 25, 26. Eph. iii. 5-9.

24. *Wherefore the Law was our schoolmaster, &c.*] "Our 'pedagogue:'" a functionary who was usually a trusty slave, and whose business it was to conduct the child committed to his care to and from school, and to overlook his entire moral training. He did not himself teach, but 'co-operated with the teacher, by endeavouring to rid the youth of all vice, and to cause him to

might be "justified by faith. But after "that 25  
Faith is come we are no longer under a  
schoolmaster: for 'ye are all the children of 26  
God by faith in Christ Jesus. For "as many of 27  
you as have been baptized|| into Christ [have §]

\* See on ii. 16. \* Rom. vi. 4; vii. 4. Heb. x. 15-18. † John i. 12, 13; xx. 17.  
Rom. viii. 14, 15. 2 Cor. vi. 18. Eph. i. 5. Philip. ii. 15. Heb. ii. 10-15. † John iii.  
1, 2. \* Acts ii. 38, 39. Rom. vi. 3, 4. 1 Cor. xii. 13. Col. ii. 10-12. 1 Pet. iii. 21.  
|| Translate, *were baptized*. § Omit, *have*.

receive attentively the lessons of his teacher.' (*Chrysostom*.) He was permitted to enforce rigid, and even severe discipline. Such was the position which the Law occupied towards mankind before the coming of Christ. Itself of inferior rank amongst God's dispensations, it yet filled an important part in the family of God. The Law was appointed to supply the world with the moral training and discipline of its earlier days. And thus, like its last great representative (*Matt. xi. 13*), it became the forerunner of Christ, preparing the way of the Lord. It trained us up "for Christ" [*eis Christon*]; not simply 'until Christ came;' but 'with a view to Christ's coming.' Comp. the expression "unto (*i. e.* for) the faith," in *ver. 23*].

25. *But after that Faith is come.*] Correct, "the Faith," as in *ver. 23*. The Faith, *i. e.* the Gospel dispensation, belongs to the maturity of the Church; and the Church, having passed its earlier days, needs a pedagogue no longer.

26. *For ye are all the children of God.*] Rather, "For all of you are sons of God:" *i. e.* none of you are still children, belonging

to that age of the Church which needed a pedagogue's care: ye have passed into the full *status* of sonship: ye are sons of Abraham (*ver. 7*), yea, far more, sons of God, by virtue of your faith in Christ Jesus: a faith which is the source of sonship, because it is the bond of union with the Eternal Son of the Father. (*John i. 12*; *xx. 17*.)

*Chrysostom* exclaims at this verse, "Wonderful! See how mighty is the power of faith, and how he unfolds as he proceeds! Before, he showed that it made them sons of the Patriarch . . . now, he proves that they are sons of God also."

27. *For as many of you as have been baptized into Christ, &c.*] 'Ye are all united with the Son of God, for ye all put Him on in your baptism.'

A volume might be written on these words: let the following remarks here suffice. (1.) The expression, "As many of you as were baptized," does not imply that any of the Galatians might be yet unbaptized; but simply that the number of the baptized was co-extensive with that of those who had put on Christ. (2.) The Apostle writes, 'baptized into Christ,' probably not



28 'put on Christ. There is 'neither Jew nor Greek, there is neither bond nor free, there is

\* Job xxi. 14. Rom. iii. 22; xiii. 14.      <sup>b</sup> Rom. i. 16; ii. 9, 10; iii. 29, 30;  
iv. 11, 12; ix. 24; x. 12-15.    Eph. iii. 5-10.    Col. iii. 11.

without reference to the formula of baptism (which was prescribed by our Lord), "into the Name," &c., and which implies participation in the fellowship of the Blessed Trinity. (John xvii. 21, 24. 1 John i. 3.) (3.) The stress laid upon 'baptism into Christ' (comp. Acts xix. 5), does not oblige us to believe that the formula of baptism was abbreviated in the earliest age. Baptism into the Name of the Trinity would be truly, though not exclusively, baptism into the fellowship of Christ. (4.) The "putting on of Christ," which is here connected with Baptism, implies very much more than a profession of faith in Him: rather it is an actual entrance into Him, an investing of the soul with the robe of His righteousness: so that "Baptism is not only a sign of profession . . . but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church," &c. (Article xxvii.) Comp. Luther's comment on this text: "He saith that all they which are baptized have put on Christ. As if he had said, Ye are carried out of the Law into a new birth, which is wrought in Baptism. Therefore ye are not now any longer under the Law, but ye are clothed with a new garment, to wit, with the righteousness of Christ." Calvin writes to the same effect,

but somewhat more guardedly: "Not without reason does S. Paul, in addressing the faithful, speak of their having put on Christ in Baptism. In this way of speaking there is no transference to the sign of that which belongs to God; and yet the Sacraments are allowed their proper force, that they be not counted as empty shows, void of meaning and warmth." It is important to observe, that *faith* is assumed to exist in all to whom S. Paul is writing (ver. 26). No baptized person of adult age, who is destitute of faith in Christ Jesus, can claim that he has so put on Christ as to be a justified and adopted son of God. (5.) This baptismal "putting on of Christ" for our justification, does not dispense with the necessity of daily putting Him on as our sanctification, but rather presupposes and enforces it. See Rom. xiii. 14, and the exhortation addressed by the Church to newly-baptized adults. (*Office for Adult Baptism.*)

The idea of putting on righteousness as a garment is common to both Testaments. See Isa. lxi. 10; and comp. Luke xv. 22-24; Rev. iii. 4, &c.

28. *There is neither Jew nor Greek,* 'There is no place [in Christ] for either Jew or Greek' [as such]. As to our relations to Christ and to God, and our communion with each other in Christ, the Gospel ignores all

neither male nor female: || 'for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye 'Abraham's Seed, 'and heirs according to the Promise. §

#### IV. Now I say, *That* 'the heir, as long as 1

\* John x. 16; xl. 52; xii. 20, 21. 1 Cor. xii. 12. Eph. ii. 13-22; iv. 4, 15, 16. Luke xix. 9. John viii. 39. Rom. iv. 1, 2; ix. 7, 8. \* Rom. iv. 13, 14; viii. 16, 17. Eph. iii. 6. Tit. iii. 7. Heb. i. 14; ii. 7. Jam. ii. 5. Rev. xxi. 7. † Gen. xxiv. 2, 3. 2 Kings x. 1, 2.

|| Translate, *there is no male and female.*

§ Translate, *by promise.*

distinctions of *nation, rank, and sex*. These are outward and temporary: the Gospel covenant is spiritual and everlasting. But the present verse must not be pressed into the service of those who would sweep away the landmarks of social order. No one can be more conservative of the existing organisation of society than S. Paul. Comp. (*e.g.*) Rom. i. 16; 1 Tim. ii. 11; Tit. ii. 9. On the other hand, the Gospel has ever made itself felt as a power opposed to the pride of caste. "It is true that no class or sex is encouraged by Christianity to claim its rights: yet not the less surely in the lapse of centuries did the Gospel mould the institutions of mankind. . . . It could not but be a consequence of regarding men and women, bond and free, as one and alike in the presence of God, that their spiritual freedom became also an external and actual one." (*Jowett.*)

*Neither male nor female,*] Both alike receive the same baptismal seal of the covenant.

*For ye are all one in Christ Jesus.*] Lit. "One man." Comp. Eph. ii. 15; iv. 13-16. This follows from our baptismal incor-

poration "into Christ." The limbs of the body animated by one spirit, and joined to one head, do not more truly constitute one man, than the whole number of Christ's members form one mystical Christ. (1 Cor. xii. 12, 13, 27.)

29. *And if ye be Christ's,*] "If ye are of Christ," *i.e.* are part of Him, very members of His Body.

*Then are ye Abraham's Seed,*] "Which is Christ" (ver. 16).

*And heirs according to the promise.*] And therefore have no need and no right to seek your inheritance by the Law.

IV. 1. *Now I say,*] *I.e.* "Furthermore." The Apostle proceeds to expound the relation of the Law to believers under the character of *heirs*, which he has just assigned to them (iii. 29).

*The heir, as long as he is a child,*] *I.e.* an 'infant' in the legal sense: during his minority. The application of this figure to the condition of the Old Testament saints casts no slur upon their spiritual attainments, which may have, in many instances, far exceeded those of later believers. It simply accounts for the subjection of the world before Christ

- he is a child, differeth nothing from a servant,  
 2 though he be lord of all; but is under tutors  
 and governors until the time appointed of the  
 3 father. Even so we, <sup>a</sup>when we were children,  
 were <sup>b</sup>in bondage under the <sup>c</sup>elements of the

<sup>a</sup> See iii. 19, 24, 25.  
 vii. 16: ix. 10.

<sup>b</sup> John viii. 31, 36. Acts xv. 10.

<sup>c</sup> Col. ii. 8, 20. Heb.

to the bondage of the Law. The child may be more intelligent than the full-grown man: nevertheless he is incapacitated by nonage for the exercise of legal rights.

*Differeth nothing from a servant.*] Or slave: neither minor nor slave could "perform any act except through his legal representative. This responsible person... was termed in Attic law *κύριος*" [lord, or master]. (*Lightfoot*.)

*Though he be lord of all;*] As the heir of God is, and that in the highest sense, being "joint-heir with Christ," "Whom God hath appointed Heir of all things" (Acts x. 36. Heb. i. 2), and in Whom man has more than recovered his original lordship. (Gen. i. 26. Ps. viii. 6. Heb. ii. 5-9.)

2. *But is under tutors and governors*] Protectors, the former of his person, the latter of his property. The "pedagogue" (iii. 24) deals with the minor as a child: as an heir he falls under the care of "guardians and stewards."—Such a steward, in the case of the Jewish Church, was Moses, who was 'faithful in all God's House, as a servant' (Heb. iii. 5: comp. Num. xii. 7.)

*Until the time appointed of the father.*] In Hebrew, Greek, and

Roman law, the term of minority was settled by law: but it appears that, in certain cases recognised by Roman law, the father might determine its duration. There is no necessity, however, for supposing an allusion to this exceptional case. S. Paul's mind is fixed upon the antitype, and he adapts his illustration to it. In our case, at all events, 'the Father hath put the times and the seasons in His own power.'

3. *We, when we were children,*] I. e. during the minority of the Church, 'before the Faith came.' In another sense, we are "children" still: our minority extends to the Second Coming. (1 Cor. xiii. 11, 12.) "Now are we sons:" yet a fuller adoption remains (Rom. viii. 23. 1 John iii. 2). Comp. ver. 5 (note).

3. *Were in bondage under the elements of the world.*] The word "elements" (originally "row, e.g., of letters," i.e. "the alphabet") is used in the New Testament, (1) of the physical elements (2 Pet. iii. 12), and (2) of the rudiments of knowledge ("first principles" Heb. v. 12).

Of these two meanings, the fathers generally adopt in this place the former, slightly modified; and understand 'the heavenly bodies worshipped by the heathen,' or 'the observance of

world: but when<sup>1</sup> the fulness of the time was 4  
come, 'God sent forth His Son, 'made of a

<sup>1</sup> Gen. xlix. 10. Dan. ix. 24-26. Mark i. 15. <sup>2</sup> Isa. xlviii. 16, 17; lxi. 1. Zech. ii. 8-11. John vi. 38, 39; viii. 42. <sup>3</sup> John iv. 14. <sup>4</sup> Gen. iii. 15. Isa. vii. 14. Jer. xxxi. 22. Mic. v. 2, 3. John i. 14. Phillip. ii. 6-8. <sup>5</sup> 1 Tim. iii. 16. Heb. ii. 14. <sup>6</sup> 1 John iv. 2.

sacred days regulated by the sun and moon.' The latter signification, however, seems more suitable to the context. We (especially we Jews) were subject to the rudimentary lessons derived from worldly (earthly) objects; i.e. to the material, local, and transitory ceremonies of the Mosaic Law. Comp. Col. ii. 8-20, and Heb. ix. 1.

In a lower sense, the philosophies, and the very idolatries, of heathenism, may be included among these 'elements.' Even the Gentiles had their rudimentary lessons; though of a far more imperfect character, and mingled, as the lessons of the Law were not, with much error and sin.

4. *But when the fulness of the time was come,*] The complement, or filling up of the time: i.e. when the course of the ages had reached the period of time "appointed of the Father." Comp. Mark i. 15; Eph. i. 10.

"The fulness of the time,' is an historical event of universal importance for the human race: it is, indeed, the turning-point of the old and new time; so that Christ forms the centre of the history of the world, in which all the radii meet: to which all points before Him, and from which all proceeds after Him." (Olshausen.)

"The time appointed of God, the mysterious hour when the

great revelation was to be made," . . . stands "in the same relation to the world at large, that the moment of conversion does to the individual soul." (Jowett.)

The Apostle is thinking chiefly of the sovereign will of the Father, as having pre-ordained the time for the revelation of the Son. But as no exercise of God's will, however sovereign, is arbitrary, or independent of the exercise of His wisdom and love; so we are sure that the interval of nearly 4000 years between the Fall and the Coming of the Saviour was the result of a most wise and merciful foresight. And we can even detect some reasons for the delay: we can discover at least the fitness of the time at which Christ came. The Law had then fulfilled its work. The world, weary of sin, was crying out for a Deliverer. Languages, governments, thoroughfares, were ready to be the unconscious agents of the Gospel. [On this most interesting subject see Conybeare and Howson's *Life of S. Paul*, vol. i. ch. 1, and Trench, *Huls. Lect.* 1846.]

*God sent forth His Son,*] The Son was "the Apostle" of the Father: sent forth by Him (John vi. 38, 39) and from Him (John xiii. 3; xvi. 28: comp. i. 2.)

The expression, thus illustrated by our Lord's own words, implies His pre-existent abode with the Father in the Unity of the Godhead. The same verb is used of

5 woman,<sup>m</sup> made under the Law, to <sup>a</sup>redeem  
 them that were under the Law, <sup>o</sup>that we might  
 6 receive the adoption of sons. And because  
 ye are sons, <sup>p</sup>God [hath ||] sent forth the Spirit

<sup>m</sup> Matt. iii. 15. Luke xxi. 27. Rom. xv. 8. Col. ii. 14. <sup>o</sup> Heb. ix. 15.  
<sup>p</sup> See on iii. 26. <sup>p</sup> John xiv. 16-18. Rom. viii. 9. 2 Cor. iii. 17, 18. Philip. i. 19.  
 || Omit hath.

the mission of the Holy Ghost (ver. 6). With the general idea of the sentence comp. Mark xii. 6; Heb. i. 1, 2.

*Made of a woman,*] Perfect man as well as perfect God. (*Luther.*) As God He existed from eternity (John i. 1-3; Philip. ii. 6 [*ἡ-ὑπερ-ἔχων*]): as man He became, was made, began to be, in time. (John i. 14 [*ἰνίσκει*: so here, *γίνεσθαι*]).

*Made under the Law.*] Not only partaker of our common humanity, as born of woman, but, as the child of a Jewish mother, born within the especial domain of the Law.

5. *To redeem them that were under the Law,*] "In order that He might," &c.: reason for His being born "under the Law." By fulfilling the Law, and bearing its Curse in His own Person, Christ redeemed (see note on iii. 13) the subjects of the Law, who, through transgressions, were under condemnation. The Jews are primarily meant: but the Gentiles also, inasmuch as they had "the Law written on their hearts," may be included in the term.

*That we might receive the adoption of sons.*] Second correlative reason for the Incarnation; the Son of God "was (1) made under the Law," that He might redeem the subjects of the Law: (2) "made

of a woman," that all who are born of women might be admitted, through faith in Him, into the family of God (John i. 12).

In this sense adoption is the special blessing of the New Testament dispensation. Saints under the Law "received not the promise" (Heb. xi. 39, 40): i.e. they lived under an obscurer manifestation of God's Fatherly love: they were sons indeed, but minors. It is worthy of remark, how almost peculiar to the New Testament is the title of *Father*, as applied to God. This most blessed Name of God could not be realised in its fullness till the Incarnate Son had enabled men to say, "Our Father Which art in Heaven." Just so there is a fuller revelation of the Fatherhood yet to come, when the Saints shall be actually admitted to the mansions of the Father's house. Comp. Rev. xxi. 7.

6. *And because ye are sons.*] The gift of the Spirit, in its richest measures, follows and seals our adoption. Comp. Rom. viii. 15, 16 (Eph. i. 13; iv. 30). It is the greatest *present* blessing of God's children: ch. iii. 14.

*God [hath] sent forth the Spirit of His Son*] The Spirit was sent forth in the Name of the Son (John xiv. 26), His mission flowing out of the finished mission of the Son, as its consequence

of His Son into your|| hearts, 'crying, "Abba, Father!"

Wherefore 'thou art no more a servant, 7

¶ Jer. lli. 4, 19. Matt. vi. 6, 9. Eph. ii. 18. ¶ See on llii.

|| Read, *our*.

(John vii. 39), and complement (John xiv. 25, 26). He is the Spirit of the Son, both as proceeding from the Son as well as from the Father (John xv. 26; xvi. 7. Philip. i. 19), and specially because it is his peculiar office (1) to testify of Christ (John xv. 26), glorifying Him (John xvi. 14) by the exhibition of His Person and Offices, and by the application of His redemptive work: and (2) to conform the adopted sons of God to the image of the Only-begotten Son (Rom. viii. 29. 2 Cor. iii. 18): thus enabling them to realise their position as the children of Christ's Father.

*Into your hearts,*] The Son of God was sent "into the world;" the Spirit's mission is to the hearts of individual men. Redemption is general, sanctification particular: comp. the words of the Church Catechism,—“God the Son . . . redeemed me and *all mankind*: God the Holy Ghost . . . sanctifieth me and *all the elect people of God*.” Again, redemption is wrought without us, sanctification within. The *heart* (the seat of the understanding and the will) is the sphere of the Holy Spirit's operations. (Rom. viii. 27.)

*Crying*] “denotes earnest and importunate prayer: Isa. xix. 20. Cf. Jam. v. 4.” (*Lightfoot*.) Comp. Rom. viii. 15, where believers are said to ‘cry in the Spirit.’ Each of these two forms of

expression has a truth and an importance of its own. When we pray “in spirit and in truth,” it is the Spirit of God who “maketh intercession for us.” When the Spirit intercedes for us, He does so by enabling our hearts to pray. We cry in Him, and He in us. The human and divine elements in true prayer are co-extensive and indistinguishable by us. In one aspect, prayer is wholly human; in another, wholly of God.

*Abba, Father.*] A form of words used by our Lord in the Garden (Mark xiv. 36); and hence, perhaps, familiarised to Christian ears (comp. Rom. viii. 15), as the most sacred and blessed manner of addressing God. “Abba” is the Aramaic word for Father; and the addition of the explanatory Greek name appears to have originated in the use of both languages among the Jews of Palestine. Solemn emphasis was laid on the Fatherhood of God by the repetition.—It is possible, as Augustine suggests, that the Apostle, in his use of the double form, may have had an eye to the union of Jew and Greek before the mercy-seat of God. Men of all languages are taught by the Gospel of Jesus Christ to utter the same filial cry of ‘Father!’

7. *Wherefore thou art, &c.*] This is “the conclusion of the whole

but a son; and if a son, 'then an heir of God through Christ.||

\* Gen. xv. 1. Ps. xvi. 5; lxxiii. 25, 26. Jer. xxxi. 33; xxxii. 38-41. 1 Cor. iii. 21-23.  
|| Read, *an heir through God.*

matter." The Apostle points his argument home to the heart of each individual believer. "So that thou art no longer a slave but a son."

*If a son, then an heir*] According to the principles of Roman law, which directed that all the children should inherit alike, whether male or female (comp. iii. 28). 'Such is also (S. Paul would say) the Law of Christ's kingdom. Only establish thy claim to sonship, and the inheritance is sure to thee.' Comp. Rom. viii. 17.

*Of God, through Christ.*] The best MSS. read simply, "through God." If S. Paul wrote thus, he probably had in his thoughts the threefold work of God the Father, Son, and Spirit. "The Father has sent the Son and Spirit: the Son has freed us from the Law; the Spirit has completed our sonship; and thus the redeemed are heirs through the Triune God Himself, not through the Law, nor through fleshly descent." (*Windischmann*, quoted by *Alford*.)

## PRACTICAL THOUGHTS.

"KNOWN unto God are all His works from the beginning of the world" (Acts, xv. 18). If we keep in mind this great truth, it will help us the better to comprehend the successive dealings of our Heavenly Father with His sinful creatures in the great work of Redemption. From the moment when the Promise was given that the Seed of the Woman should bruise the Serpent's head, till in the fulness of the time God "sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law" (iv. 4), all things were working together to prepare the way for that great event. The Promise made to Abraham and his Seed, and the giving of the Law more than four centuries afterwards, were successive steps in the development of God's purposes, and in the fulfilment of the great primeval Promise.

If we view the different parts of some complicated piece of Machinery as they leave the mould or the forge, their connexion one with the other is (at first sight) incomprehensible; it is only when each is thoroughly prepared and polished, and fitted into its place, and when we see the powerful, yet delicate, engine, beautifully and regularly performing its work, that we learn to understand the necessity and use of each portion of it. Even so, though the Promise and the Law at first sight appear incongruous, each has its appointed place in the Plan of Salvation. It is impossible that, having come from the same Divine Hand, there should be any *real* conflict between them. But each must do its own special work. The Law cannot justify, because of the weakness of man's nature: yet its important office is to convict of sin and to lead us to Christ. The Law is the Handmaid of the Gospel, not her Rival. Though the ceremonial portion be abolished, yet the Moral Law continues, and will continue to the end, to discharge its great office—to be a Schoolmaster to lead us to the Saviour of the World. The Gospel, on the other hand, as it was given before the Law, so has it survived the Law of ceremonies and rites. By that Gospel, preached of old to Abraham, a glorious inheritance is secured to those that believe. All such are Abraham's spiritual seed, and heirs according to the promise. They are delivered from the bondage to the 'elements of the world,' to which the Jews were subject. They are no longer commanded to "touch not, taste not, handle not" (Col. ii. 21). They are no longer to seek to establish their own righteousness. They are all the children of God through faith in Christ Jesus; and because they are children, God hath sent forth the Spirit of His Son into their hearts, "crying, Abba, Father" (iv. 6). They are no more servants, but sons and heirs of God through Christ (iv. 7). The contemplation of these great and glorious truths is well calculated to fill our souls with wonder and our lips with praise. Well may we exclaim with the holy Apostle, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33.) Well may we ask with the



Psalmist, "What shall I render unto the LORD for all His benefits toward me?" May God give each of us grace to make the same resolution as he did. "I will take the cup of salvation, and call upon the name of the LORD" (Ps. cxvi. 12, 13). Well may we feel the truth of that which one of our own poets has said,—

"God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm!

Deep in unfathomable mines  
Of never-failing skill  
He treasures up His bright designs,  
And works His sovereign will!"

We may learn many practical lessons from this portion of Holy Scripture. The following may briefly be stated.

(1.) Let us learn the deep meaning which often lies beneath the letter of the scriptural narration. The Promises made to Abraham appear at first sight, and to the casual reader, to refer only to temporal blessings. Even that remarkable promise made of God to the Patriarch, that "in thy Seed shall all the nations of the earth be blessed" (Gen. xxii. 18), might appear, at first sight, to refer only to the blessings which should reach some of the Gentiles by Jewish hands: as we know, for instance, that the knowledge of the true God did by these means reach some few of them. But S. Paul, under the Inspiration of the Holy Ghost, teaches us to look far deeper than this. He teaches us that Abraham's promised Seed was Christ, the Desire of all nations; and that in Him, and in all those who by faith are one with Him, we must look for the perfect fulfilment of the Promises made to the aged Patriarch and his Seed. If we be Christ's, then are we "Abraham's Seed, and heirs according to the Promise" (iii. 29). The Scriptures are a deep mine of unfailing wealth: we must not bend them to any private interpretation; but when we follow S. Paul we cannot be wrong.

(2.) Let us admire the manner in which the teaching

of Scripture is adapted to our understanding. The key-note to this whole passage is given in the opening words,—“Brethren, I speak after the manner of men” (iii. 15). Illustrations are borrowed from the nature of a human covenant, which may not be set at naught, and from the customs which prevail now among men concerning heirs to estates or property, while still under age. (See iii. 15, 24; iv. 1, 2, &c.) Our Heavenly Father, in His wisdom and love, hath caused the Scripture to be written in a tongue “understanded of the people.”\* Though there are in it deep things, and things “hard to be understood,” there is much which is clear to the simple and to the ignorant in this world’s wisdom. So it was with the teaching of our Blessed Lord. He taught the people by means of the most simple and homely illustrations; as (for instance) in the well-known and beautiful passage on the subject of prayer (Luke xi. 5–13). Let each father see that his child knows the blessed promise of v. 13 in that chapter. “If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?”

(3.) Let us learn especially to wonder at the exceeding great love of our Heavenly Father towards them that believe.

This exceeding great love, this love which passes knowledge, is shown in this: that He has called us to the Adoption of Sons; that He has “sent forth the Spirit of His Son into our hearts, crying, Abba, Father!” Well may we exclaim with the beloved Apostle, “Behold, *what manner of love* the Father hath bestowed upon us, that we should be called the sons of God!” (1 John iii. 1.) Brethren, let us cast aside the spirit of bondage, which dishonours God and weakens us; and let us seek more and more of this Spirit of Adoption. Truly does Martin Luther write that “this little word, ‘Father,’ conceived effectually in the heart, passeth all the eloquence of Demosthenes, Cicero, and of the most eloquent rhetoricians that ever were in the world!”†

\* See Art. xxiv.

† See his Commentary on the Ep. to the Galatians *in loc.*

May God, by His Holy Spirit, teach each of us the blessedness of that cry, "Abba, Father!" to Whom, with the co-equal Son, in the unity of the same Spirit, be all honour and glory, world without end. Amen.\*

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### PRAYER.

O MOST Holy LORD GOD, our Heavenly Father, we bless and praise Thy glorious Name for all Thy mercies, but especially for the love which Thou hast bestowed upon us, that we should be called the sons of God. Send down, we humbly beseech Thee, Thy Holy Spirit into our hearts, that we may be enabled to cry Abba, Father. May He witness with our spirits that we are the children of God. May He, in His great love, mortify in us the works of the flesh and our earthly members, and draw up our minds to high and heavenly things. May He work in us to will and to do according to Thy good pleasure. May we never grieve or quench Thy Holy Spirit, but rather may we increase more and more in His blessed light, grace, and peace.

Grant to all whom we love, and to all who profess and call themselves Christians, the blessed gift of Thy Holy Spirit, that they may be led into the Way of Truth, that they may walk in newness of life, that they may adorn the doctrine of Christ their Saviour, and finally, by Thy mercy, may attain everlasting Salvation. Teach each one of us the solemn truth, that if any man have not the Spirit of Christ he is none of His.

Hear us, O Heavenly Father; pardon our sins, and do for us exceeding abundantly above all we can ask or think, through Jesus Christ our Lord. Amen.

\* For the explanation of the difficult passages in this section (e. g. iii. 16, 20) the reader is referred to the notes.

## HYMN.

Tune—*S. Michael's, or S. Helena.* (S. M.)

BEHOLD, what wondrous grace  
The Father hath bestowed,  
On Sinners of a mortal race,  
To call them Sons of God !

It doth not yet appear  
How great we must be made ;  
But when we see our Saviour here  
We shall be like our Head.

Hopes that are so divine  
May trials well endure,  
And purify our souls from sin,  
As Christ our Lord is pure.

If in our Father's love  
We share a filial part,  
Send down Thy Spirit, like a dove,  
To rest upon each heart !

We would no longer lie  
Like slaves beneath the throne,  
Our faith shall Abba, Father, cry,  
And Thou the kindred own. Amen.

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## SECTION VI. [CHAP. IV. 8-31.]

## SUMMARY OF CONTENTS.

THE Galatians, although as believers they were now sons and heirs, had once been the slaves of deities which had no real existence. But this was while they were yet ignorant of the True God (8) : and it was quite another matter, now that they knew Him, or rather after He had taken knowledge of them, to relapse into a voluntary bondage (9). Yet such would be the issue of their present scrupulous observance of every class of Jewish festivals (10). All this seemed to bespeak labour thrown away (11). The Apostle, therefore, affectionately entreats the Galatians only to put themselves into his position, as he had formerly placed himself in theirs. He had no charge of personal ill-treatment to prefer against them (12). Quite the reverse : though his first preaching had been attended by the disadvantages of bodily infirmity, the Galatians had received him as warmly and thankfully as if he had been an Angel from Heaven, or the Lord Himself : no sacrifice for his sake would then have appeared to them too great (13-15). Now, all was changed ; merely (as it seemed) because his plain-speaking had been taken for a proof of enmity (16). Doubtless they received most sedulous attentions from the new teachers, who were ever with them, and ever zealous to win their favour. But this zeal was far from honest : its ends were selfish and opposed to the real good of those towards whom it was directed (17-18). S. Paul, on the other hand, loved the Galatians as his own children, and longed for their attainment of Christian maturity (19). He would fain be with them at this time, and alter his tone of address (20). But at least he would appeal to them with the earnestness of one who was present : he would refer them to the verdict of that Law to which they coveted to be in subjection (21). The Law contained an account of Abraham's two sons : the one born in bondage, and born according to nature ; the other, of free and supernatural birth. Allegorically interpreted, this history pointed out the relations between the Law and the Gospel, the Jews or Judaizing faction and the Church (22-25). Of the latter body, the antitype of Sarah, we Christians (the Apostle urges) are children : thus fulfilling the ancient prophecy, which represented the once barren Sion as having become a joyful mother (26-27). We are, then, like Isaac, children of promise. It is true that this privilege does not shield us from present persecution any more than it shielded Isaac from the mockery of Ishmael (29). The end, however, is sure : as in the history, so in its spiritual counterpart, the persecutor must be ejected ; the persecuted heir of the promise shall alone inherit (30). This, therefore, is our position : we are the children, not of a bondswoman, but of the Free (31).

**H**OWBEIT then, <sup>a</sup>when ye knew not God, <sup>b</sup>ye did service unto them which by nature are no gods. But now, after that <sup>c</sup>ye have known God—or rather <sup>d</sup>are known of God, <sup>e</sup>how turn ye again to the weak and

<sup>a</sup> John i. 10. Rom. i. 8. 1 Cor. i. 21. <sup>b</sup> Ps. cxv. 4-8. Jer. x. 3-16. 1 Thess. i. 9. <sup>c</sup> Prov. ii. 5. Matt. xi. 27. 1 John ii. 3, 4. <sup>d</sup> Exod. xxxiii. 17. John x. 14, 27. 1 Cor. viii. 3. <sup>e</sup> Col. ii. 20-23.

## EXPLANATORY NOTES.

IV. 8. *Howbeit then, &c.* [Though now sons and heirs, there was a time when ye were slaves of false gods. Ignorance of the True God might, however, have been pleaded then; but no such excuse can be offered for your present relapse to bondage.]

*Ye did service (or were slaves) unto them which by nature are no gods.* [Comp. 1 Cor. viii. 4; x. 19, 20. An idol is nothing—has no real existence. Yet idols are the instruments of an actual power; idolatry is subjection to the iron rule of devils: and such subjection is the very reverse of the free service of God—it is perfect slavery. The Galatians, as a people, were addicted to the worship of Cybele; see Introduction, p. xiv.]

9. *But now, after that ye have known God.* [The Greek verb in this verse differs from the verb translated *knew* in ver. 8: the word used there [ᾔδειν] referring simply to the knowledge of a fact; this one [γινώσκω] denoting, perhaps, rather the recognition and appreciation of the fact. The Galatians had learnt not only the Name of God, but His Character as manifested in Christ. They had recognised Him as their own God—had

known Him with the knowledge of His children. Comp. the pregnant use of the Hebrew ידע in Jer. xxxi. 34; Amos iii. 2: and see note on 1 Thess. iv. 5.]

*Or rather are (were) known of God.* [A more exact account of their change. From a human point of view it consisted in their coming to the knowledge of God: from the Divine standpoint, it was simply God's recognition of them; and this last was the deeper and the fuller truth. (Comp. 1 Cor. viii. 3.) "Our knowledge is rather passive than active: all our endeavour to know and to apprehend God is to suffer God to work in us." (Luther.) So Jowett: "All that we are in relation to God, more truly we receive from Him. The knowledge which man has of God is also the reflex act of the Divinity upon himself, Who thereby seals men as His own." Olshausen most truly and beautifully adds,—"The knowing without previously being known of God is ever unsatisfactory, because it is, as such, without love: one knows God and divine things only so far as one loves them."]

*How turn ye again to the weak and beggarly elements.* [By falling now into Judaism, you

beggarly elements, whereunto ye desire again||  
 10 to be in bondage? Ye 'observe days, and  
 11 months, and times, and years. I 'am afraid of  
 you, <sup>h</sup>lest I have bestowed upon you labour  
 in vain.

<sup>1</sup> Rom. xiv. 5. Col. ii. 16, 17.  
 Phillip. ii. 16. 1 Thess. iii. 5.

<sup>2</sup> 2 Cor. xi. 2, 3; xii. 20, 21.  
 || Insert, *anew*.

<sup>3</sup> Isa. xlix. 4.

do, in fact, relapse into the principles of Heathenism" (*Wordsworth*); inasmuch as Judaism and Heathenism coincided in the employment of the "elementary lessons" of ritual observances: different as they were in other respects, in this they resembled each other, and were alike removed from the spirit of the New Covenant.

On the word 'elements,' as applied to ceremonial worship, see ver. 3, note. The rudimentary teachings of the Law were "*weak*," as lacking power to justify or sanctify (Rom. viii. 3. Heb. vii. 18. Comp. note on ch. iii. 21); and "*beggarly*," or "poor," as destitute of the riches of knowledge and grace and glory to come, which are treasured up in Christ. (2 Cor. viii. 9. Eph. i. 18; iii. 8.)

*Whereunto ye desire again to be in bondage?* [Comp. Col. ii. 18, 23; and note on ch. i. 7.]

10. *Ye observe days, and months, and times, and years.* [Hence it is plain that their teachers were preaching to them not only circumcision, but also the feast-days and new moons." (*Chrysostom.*) Comp. Col. ii. 16. S. Paul's opposition in both places is directed against the compulsory or superstitious ob-

servance [*αγαπησιότης*] of the Jewish feast-days, as essential or accessory to justification: to their observance, at discretion, and for the purposes of private edification, he placed no bar: see Rom. xiv. 5. It must also be borne in mind that his remarks refer only to the festivals of the Law: the Lord's Day, and other holy days of the Christian Church, do not fall within their scope.

Under "days, months, times (seasons), and years," the Apostle includes all classes of legal feasts: the weekly Sabbaths, the monthly new moons, the three great annual seasons of Passover, Pentecost, and Tabernacles, and the Sabbatical years and year of Jubilee.

11. *I am afraid of you, lest I have bestowed, &c.* [The mood of the verb ["bestowed," &c.]—the indicative—shows that the Apostle "suspects that which he fears to have actually happened" (*Lightfoot*). As he writes, his fears grow more confirmed, for the extent of their departure from the truth becomes more apparent to his mind: comp. iii. 4. Yet he continues his affectionate remonstrances. Love may succeed where argument is unavailing.

Brethren, I beseech you, 'be || as I am; for 12  
I am § as ye are. 'Ye have † not injured me  
at all. Ye know how 'through ‡ infirmity of 13  
the flesh I preached the Gospel unto you at

<sup>1</sup> Gen. xxxiv. 15. Acts xxi. 24.

<sup>1</sup> 2 Cor. ii. 5.

<sup>1</sup> 2 Cor. xi. 6, 30.

|| Translate, become.

§ Or, became.

† Translate, injured me not.

‡ Translate, on account of.

12. *Be as I am; for I am as ye are.*] Correct, "Become as I am;" and then, probably, "for I became as ye were." *I.e.* Take up my position, as one who seeks righteousness by faith; for I, who was a Jew born and bred, took up yours, put myself on the level of the Gentile world, became 'as without law to them that are without law.' (1 Cor. ix. 21. Cf. Philip. iii. 7-9.) Or, more generally, "As I always sought to look at matters from the same point of view as ye did, so do ye also now act in the same spirit towards me." (*Olaus-hausen.*)

*Ye have not injured (did not injure) me at all.*] 'I have no personal reason for complaint: I cannot accuse you of any ill-treatment received during my stay among you: indeed, quite the reverse, as what I am about to write will testify.'

13. *Through infirmity of the flesh I preached the Gospel unto you at the first.*] *I.e.* "On occasion of my former visit" [*πρὸς ὑμᾶς*]: a distinct reference to S. Paul's passage through Galatia during his second missionary journey (Acts xvi. 6. *Introd.* p. xi.): and, by implication; to a later visit which had been paid before the writing of this Epistle. (Acts xviii. 23.)

"Through infirmity" has been generally understood to mean simply "in or with (*i.e.* in a manner attended by) infirmity." But even Professor Jowett, who still clings to this view, can do so only by the sacrifice of S. Paul's claims to grammatical accuracy. The obvious rendering of the words in any correct Greek writer (and why not, therefore, in S. Paul?) would be "owing to, or on account of, infirmity."

Accepting this, as it seems, the only worthy interpretation, we deduce from it an interesting historical fact unrecorded in the Acts. The cause of S. Paul's delay in Galatia during his first hurried journey through Central Asia Minor (Acts xvi. 6) was an attack of some physical infirmity — probably the same disorder which is described in 2 Cor. xii. 7, and perhaps alluded to also in 1 Thess. ii. 18; 1 Cor. ii. 3; 2 Cor. i. 8, 9.

Perhaps it is curious and idle to inquire what this disorder was. It appears to have been severely painful (2 Cor. xii. 7), subjecting him to depreciatory remarks (2 Cor. x. 10; comp. note on ver. 14), and apt to recur. [See for details Professor Lightfoot's long note.] Some have thought of paralysis: to most it has seemed



- 14 the first: and my temptation which was in my flesh 'ye despised not, nor rejected; but received me as "an Angel of God, *even as Christ*  
 15 Jesus. Where is then "the blessedness ye spake of? for I bear you record, that, "if it *had been* possible, ye would have plucked out your  
 16 ||own eyes, and have given them to me. Am

<sup>1</sup> Eccles. ix. 16. Isa. liii. 2, 3. 1 Cor. i. 28.      <sup>2</sup> 2 Sam. xiv. 17. Mal. ii. 7.  
<sup>3</sup> Luke viii. 13. Rom. xv. 13.      <sup>4</sup> 1 Thess. v. 13. 1 John iii. 16-18.  
 || Omit, own.

likely that the disorder was one affecting the eyes, a lifelong relic of the blindness which had accompanied the Apostle's conversion (comp. especially Dr. Brown's *Hor. Subsecivæ*). This hypothesis is perfectly allowable, but must not be made to rest on the English Version of ver. 15 (where see note).

14. *And my temptation which was in my flesh ye despised not,*] Though S. Paul was labouring under the great disadvantage of bodily affliction at the time of his first visit to the Galatians, yet they were then far from thinking scorn of his preaching.

A better supported reading gives, "your temptation which was in my flesh." "As Hooker says, 'The teacher's error is the people's trial;' and so is the teacher's infirmity." (*Wordsworth*.)

*Nor rejected;*] Lit. "loathed." See note on ver. 13.

*But received me as an Angel of God, &c.*] As if I had been a heavenly rather than an earthly messenger; a glorious spirit rather than an infirm man: nay more, as the representative of Him Who is above all Angels.

(Cf. Luke x. 16. John xiii. 20.) So that had an Angel, had the Lord of Angels Himself appeared, you could have scarce shown greater joy, or yielded a more hearty welcome.

15. *Where is then the blessedness ye spake of?*] I.e. 'Your congratulation of yourselves upon my presence among you:' or, possibly, 'Your felicitation of me, as if I had been God's Angel, &c. (Comp. Luke i. 48.)

Another reading gives, "What is then," &c., i.e. What was it worth?

*Ye would have plucked out your own eyes, &c.*] Correct, "your eyes," the pronoun being unemphatic. A proverbial expression, common under various forms to many languages, and derived from the extreme tenderness and importance of the organs of sight. Comp. "Deut. xxxii. 10. Ps. xvii. 8. Prov. vii. 2. Zech. ii. 8." (*Bagge*.)

There may be in the Apostle's use of the proverb a side-glance at the nature of his disorder: comp. Acts xiii. 9; xxiii. 1; and note on ch. vi. 11. But no conclusion can be drawn from his

I, therefore, 'become your enemy, because I tell you the truth? They 'zealously affect || 17 you, *but* not well; yea, they would 'exclude you, that ye might affect || them. But 'it is 18 good to be zealously affected || always in a good *thing*, and not only 'when I am present with you.

† 1 Kings xxi. 8, 27. Prov. ix. 8.  
\* Philip. i. 18.

† Philip. i. 27; ii. 12.

† 2 Cor. xi. 13-15.

† 2 Cor. xi. 20.

|| Translate, court (courted).

present language, which would have been intelligible, whatever the infirmity might have been.

16. *Am I, therefore, become your enemy? &c.*] "So then, have I become," &c. An allusion apparently to S. Paul's second visit to Galatia, which had preceded by some short time the writing of this Epistle. On the first occasion he was heartily welcomed; the next time he visited them, he was compelled to utter some plain words of warning (Gal. i. 8, 9 (note); and Introd. p. xi.); and the result had been that he was counted by them as an enemy.

It is remarkable that in the "Clementines" (the apocryphal work of a Judaizer, written about the end of the second century), S. Paul is described under the name of "the Enemy," and represented as the opponent of SS. Peter and James. Possibly the name was already attached to him by the false teachers in Galatia, at the time when he wrote this Epistle. Such uncompromising vindications of the truth as are alluded to in chh. i. 9-10, and v. 21, could not fail to excite the bitter hostility of the Judaizers and the licen-

tious. Comp. John vii. 7; viii. 40.

17, 18. *They zealously affect you, but not well, &c.*] "They pay you zealous attention, not, however, honestly: but their purpose is to exclude you [from Christ, His Gospel, and His Church], that ye may be driven to pay zealous attention to them. Well! it is good to receive zealous attention in an honest way at all times, and not only during my presence with you." *I.e.* I should not complain of their attentions to you in my absence, provided only they courted you for honest ends, and for your own good. (Philip. i. 18.)

"In S. Paul there was a sincere, pure zeal—he sought to win the souls of men for God. The Judaists, too, were zealous; but they sought to win the souls of men for themselves, in order to increase their party." (*Ols-hausen.*)

The English Version yields an excellent sentiment,—"*It is good to be zealously affected always in a good thing,*" but one which has little connexion with the Apostle's present argument, and rests upon an unsatisfactory translation of the Greek.

19 My little children, "of whom I travail in  
20 birth again until 'Christ be formed in you, || I  
desire "to be present with you now, and to  
change my voice; for I §stand in doubt of  
21 you. Tell me, 'ye that desire to be under the

\* Philip. i. 8. Col. ii. 1. v Rom. viii. 29. 2 Cor. iii. 18. Eph. iv. 24. Col. i. 27.  
" 1 Cor. iv. 19-21. 1 Thess. ii. 17, 18. \* Rom. vi. 14; ix. 30-32; x. 3-10.  
|| Translate, *I could indeed wish.* § Translate, *I am perplexed about you.*

19. *My little children,*] Children of S. Paul, as being his own converts (comp. Phil. 10. 1 Tim. i. 2, 18. 2 Tim. ii. 1. Tit. i. 4): in Galatia he had built on no other man's foundation. (Rom. xv. 20.) The diminutive (*τρίβια*, "little children") expresses "both the tenderness of the Apostle and the feebleness of his converts." (*Lightfoot*.) It is common with S. John, but in S. Paul's Epistles occurs only here. Some good MSS. read simply "children;" but the reading probably arose from the correction of a scribe.

*Of whom I travail in birth again*] All the pangs of my anxiety for your first conversion have been renewed by your relapse. Comp. 1 Thess. ii. 7 (note).

*Until Christ be formed in you,*] The metaphor is changed, to express a deeper aspect of the truth (comp. ver. 9). In one point of view men are "born again in Christ:" another, and a more exact figure, represents Him as *born in them*: their regeneration is the result of His indwelling Spirit. Christ is "formed in" us, when our inner life and character is permanently shaped and moulded by the working of the Holy Ghost.

Comp. ch. ii. 20. 2 Cor. xiii. 5. Eph. iii. 16, 17. Col. i. 27.

20. *I desire to be present with you now,*] "I could wish that I were present now: alluding to what he had written in ver. 18. A letter seemed insufficient to meet the exigencies of the case. "He could not by letter show his tears, or cries of grief." (*Chrysostom*.) "It is a common saying that a letter is a dead messenger: for it can give no more than it hath." (*Luther*.) Comp. 2 John, 12.

*And to change my voice;*] 'To try what a change of tone might effect; since I have been counted an enemy for speaking the truth in its undisguised severity, I would fain speak it to you again in a gentler and more winning form.' It was impossible for S. Paul to alter his testimony: but his voice (*i.e.* tone of address) might be accommodated to circumstances.

*For I stand in doubt of you.*] 'For I am in a strait (distressed perplexed; 2 Cor. iv. 8), in reference to you.' "I know not what to say, or what to think." (*Chrysostom*.)

21. *Tell me, ye that desire, &c.*] "He presses for an answer, as if present." (*Bengel*.) On the wilfulness of their perversion, see ver. 9 and ch. i. 7 (notes).

Law, 'do ye not hear the Law? For it is <sup>22</sup> written, 'that Abraham had two sons; the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was 'born <sup>23</sup> after the flesh; <sup>b</sup> but he of the freewoman *was* by promise. 'Which || things are an allegory: <sup>24</sup>

<sup>a</sup> John v. 46, 47.    <sup>a</sup> Gen. xvi. 15; xxi. 12.    <sup>a</sup> Rom. ix. 7, 8.    <sup>b</sup> Gen. xvii. 15-19.    Rom. iv. 18-21.    Heb. xi. 11, 12.    <sup>a</sup> 1 Cor. x. 11.

|| Translate, *all which things are allegorical.*

Their subjection to the Law "did not belong to the natural course of events, but was the result of their own unseasonable fancy."

*Do ye not hear the Law?*] Some early MSS. give, "Do ye not read the Law?" (Comp. Acts xiii. 27, and our Lord's appeal to the Lawyer, Luke x. 26.) The meaning of the text appears to be, 'Do ye not *pay heed* to (Matt. xviii. 15) the Law?' (*i.e.* the Pentateuch, Luke xxiv. 44. Comp. our double use of "Gospel" for the teaching of Christ and the book which records it.)

<sup>22.</sup> *For it is written,*] Not a formal citation: "it is recorded in Scripture." (Gen. xvi. xxi.)

*Abraham had two sons.*] The points of contrast between Ishmael and Isaac are two: (1) Ishmael was born in bondage; Isaac, freeborn: (2) Ishmael was born in the course of nature; Isaac supernaturally, and in virtue of the Promise.

<sup>23.</sup> *Born after the Flesh . . . by (the) Promise.*] See last note, and comp. Rom. iv. 19. Heb. xi. 11 (Gen. xviii. 11-14). There is also underlying these expressions some reference to the respective characters of the two sons, which prepares the way for the application of the type in vv. 29-31.

<sup>24.</sup> *Which things are an allegory.*] The relative has a generalising power, which extends the remark to the entire class of circumstances with which the facts are connected. Translate, therefore, "Things of which kind (or, which kind of things) are allegorically spoken;" *i.e.* have another and a deeper significance besides that which belongs to them as historical facts. "The history not only declares that which appears on the face of it; but announces something further: whence it is called an *allegory*—[ἀλληγορία]." (*Chrysostom.*)

The Apostle's language lends no countenance to the mythical interpretation of the earlier Scripture history. He does not say (as the English version represents) that this or any other Old Testament history is "an allegory," but that it is "allegorized" (ἀλληγορούμενα), *i.e.* is recorded with a special view to its typical character. Nor, again, is it fair to speak of S. Paul as having followed in this instance the method of interpretation common in his own age. Believing that he had "the mind of Christ" (1 Cor. ii. 16) and "the Spirit of God" (1 Cor. vii. 40), and that his Epistles are Holy Scripture

“for these are || the two covenants; the one from the Mount Sinai, ‘which gendereth to 25 bondage, ‘which is Agar (for this ‘Agar’ is Mount ‘Sinai in Arabia), and answereth to

<sup>4</sup> Heb. ix. 13-24.  
Heb. xii. 18.

<sup>5</sup> Rom. viii. 15.

<sup>6</sup> Gen. xxi. 9-13.  
|| Omit, the.

<sup>7</sup> Deut. xxxiii. 2.

(2 Pet. iii. 16), we are bound to hold that his allegorical interpretations coincide with the spirit of his age, only so far as that spirit was right, and as it ought to be the spirit of our own. If in Philo and other Alexandrian writers contemporary with S. Paul we may see exemplified the possible abuse of an allegorizing tendency, in S. Paul's adoption of the method we thankfully recognise a use which is both correct and safe. How far we may apply this method for ourselves is a difficult question: it may suffice here to transcribe Bp. Ellicott's rules as the nearest approximation to a brief answer. He warns us “*first*, not positively to assert the existence of typical relations between persons, places, or things, unless it should appear, either directly or by reasonable inference, that such relations are recognised in Scripture: *secondly*, even in the case of apparently reasonable inferences from Scripture, not to press the typical allusion unless we have the consent of the best of the earlier expositors.” (*Aids to Faith*, p. 450.)

For another instance of allegorical interpretation in S. Paul, see 1 Cor. x. 1-11; and on the subject generally, consult Arch. Wordsworth's *Introd. to the Bible*, p. viii. *seq.*

*For these are the two cove-*

*nants.*] Omit the article, and translate “For these (women) are (*i. e.* represent, answer to, Matt. xxvi. 26, 28) two covenants.” Such is their allegorical import. So below, “which is Hagar;” *i. e.* Hagar is the typical correlative of the Sinaitic covenant, which, like her, genders (bears children) unto bondage.

25. (*For this Agar is Mount Sinai in Arabia*.)] Another reading, accepted by the Vulgate and supported by the recently-discovered Cod. Sinaiticus, omits the word “Agar:” “for the Mount Sinai is in Arabia.” S. Paul (if he wrote thus) mentions as corroborative of the typical relation between Hagar and the Law, that the mountain of the Law-giving is situated in Arabia, the land of Hagar's flight and of her posterity. (Gen. xvi. 14. Ps. lxxxiii. 7. Baruch iii. 23.)

If we take the text as it stands, the most probable solution seems to be that proposed by Chrysostom, who says “Agar is the word for Mount Sinai in the language of the country.” We must then translate “For this (word) Agar is in Arabia (the name of) Mount Sinai;” and suppose that during his residence in Arabia S. Paul had become acquainted with a local name of Sinai, which he now imparts to the Galatians in confirmation of the allegory.

Chrysostom's statement, how-

<sup>b</sup> Jerusalem which now is, and is in bondage with her children. But <sup>c</sup> Jerusalem which is <sup>d</sup> 26 above is <sup>e</sup> free, which is the <sup>f</sup> Mother of us all.||

<sup>b</sup> Rom. xi. 7-11.  
viii. 36. Rom. vi. 14, 18.

<sup>c</sup> Heb. xii. 22.  
<sup>d</sup> Pet. ii. 16.

Rev. iii. 12; xxi. 2, 10, 27.  
<sup>e</sup> Cant. viii. 1.

<sup>f</sup> John  
|| Omit, *all*.

ever, seems to have been little more than conjectural: and it is improbable that so abstruse a fact should have been mentioned by S. Paul without further explanation.

A most full discussion of readings and interpretations will be found in Prof. Lightfoot's work (pp. 184-9).

*And answereth to Jerusalem which now is.*] Lit. 'stands in the same row, or rank, belongs to the same class.' The Sinaitic covenant falls under the same head with Hagar on the one side (ver. 24) and with the present Jerusalem on the other; for bondage is the common characteristic of all the three. Hagar was a slave and the mother of a slave. The Law is a slave [a 'pedagogue' ch. iii. 24 (note)] and such is each of her children (ch. iv. 3). And this bondage finds its present central manifestation in the metropolis of Judaism—Jerusalem, which with "her children" (Matt. xxiii. 37) is still a stranger to the freedom of Christ's Gospel, still the home of ritual drudgery.

26. *But Jerusalem which is above,*] The "Heavenly" (Heb. xii. 22) or "New Jerusalem" (Rev. iii. 12): the spiritual counterpart of the earthly city of God, viz. the Church in her perfect and ideal state. With S. Paul the proper seat and abode of the Church is ever "above:" comp. Eph. i. 3;

ii. 6. Philip. iii. 20. The Church on earth is, as it were, an offshoot and colony of the great Society in Heaven. With us the process of thought is usually reversed: viewed subjectively, the Church appears to have its origin and normal condition on earth.

The notion of an ideal city "above" is found in the following passage of Plato's *Republic*: "The city whose organisation we have now completed . . . is confined to the region of speculation; for I do not believe it is to be found anywhere on earth." "Well (said I), perhaps in heaven there is laid up a pattern of it for him who wishes to behold it, and beholding, to organise himself accordingly. And the question of its present or future existence on earth is quite unimportant." (*Davies and Vaughan's Transl.* p. 377.) In the Rabbinical writers the same idea occurs, but in the grosser form of a belief in an actual city, corresponding in all respects to the plan of the earthly Jerusalem. It will be seen how S. Paul's conception differs from both of these; combining, in fact, whatever is true and noble in each. His Jerusalem which is above is a real, yet a spiritual building.

*Which is the Mother of us all.*] "All" should probably be omitted. Transl. "And she is our Mother."

27. *For it is written.*] Quotation

For it is written, "Rejoice,<sup>1</sup> *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for <sup>m</sup>the desolate hath many more children than she which hath an husband." Now <sup>n</sup>we, Brethren, as Isaac was, are the children of Promise. But as then <sup>o</sup>he that was born after the Flesh persecuted him

<sup>1</sup> Isa. liv. 1-3.  
• Gen. xxi. 9.

• Isa. xlix. 21, 22.

• Acts iii. 25. Rom. iv. 13-18; ix. 8, 9.

from Isa. liv. 1 (LXX. almost verbatim) in support of the foregoing statement.

S. Paul's application of this prophecy is worthy of remark, as showing the manifoldness of meaning which lies within the Old Testament predictions. Isaiah comforts afflicted Zion: she has been forsaken of God for a small moment (ver. 7), but is soon to be restored to favour and enlarged by the accession of Gentile territory. The Apostle interprets Zion to mean the true Church, which, like its antitype Sarah, was long barren, not having received the promise (Heb. xi. 39). But now the Seed had come (ch. iii. 19), namely, Christ, and in Him the fulness of His Universal Body (ch. iii. 27-29): so that already the Church had more children than the Law, the antitype of fruitful Hagar, could ever number. Comp. Ps. cxiii. 9. The prophecy thus interpreted by the Spirit of God illustrates the *motherly* character (ver. 26) of the "Jerusalem which is above." "We are her children: for children she has, according to ancient prophecy."

28. *Now we . . . are the children of Promise.*] We should probably

read, "Now ye, &c." The Apostle resumes the statement of ver. 26 (ver. 27 being parenthetical) and applies it to the Galatians in particular: comp. ver. 6. 'Ye who desire to be under the Law are, according to the combined teaching of Old Testament history and prophecy, children, not of the Law, but of (*i.e.* by virtue of) the Promise.' For ye are children of the New Jerusalem, which answers in the allegory to Sarah: and whose offspring, like Sarah's, are the fruit, not of nature, but of God's Covenant of Promise.

29. *But as then, &c.*] Anticipative of an objection: "if we are children of promise, why are we subject to persecution? why should the favoured sons be the chief sufferers?" S. Paul replies, that this is exactly what the allegorical history leads us to expect. Isaac was persecuted; Ishmael the persecutor.

*He that was born after the flesh persecuted*] "To persecute is the act of carnal persons, and not of spiritual." (*Bengel.*)

Ishmael's persecution of Isaac probably consisted in mockery and ridicule. In Gen. (xxi. 9) we merely read that Sarah saw Ishmael laughing (פָּתַח): the

<sup>p</sup> *that was born* after the Spirit, <sup>q</sup> *even so it is now.* Nevertheless <sup>r</sup> *what saith the Scripture?* 30  
<sup>s</sup> *“Cast out the bondwoman and her son: for  
 ‘the son of the bondwoman shall not be heir  
 with the son of the freewoman.”*

So then, Brethren, “we are not children of 31  
 the|| bondwoman, but of the free.

<sup>p</sup> John iii. 5. Rom. viii. 1, 5, 13.  
 Heb. x. 33, 34. <sup>r</sup> Rom. xv. 4.

<sup>q</sup> Matt. xxiii. 34-37. <sup>s</sup> Thess. ii. 14, 15.  
<sup>t</sup> Gen. xxi. 10-12. Rom. xi. 7-11. <sup>u</sup> John  
 viii. 35. Rom. viii. 15-17. <sup>v</sup> John i. 12, 13; viii. 36. Heb. ii. 14, 15. <sup>w</sup> John  
 iii. 1, 2.

|| Translate, a.

laugh, however, was plainly one of derision [comp. the use of the same verb in Gen. xxxix. 14-17]: for it excited Sarah's anger. The LXX. explain away the word into “playing with Isaac her son.” S. Paul recalls the true sense of the original.

*Him that was born after the Spirit.*] I. e. according to the promise communicated by the Holy Spirit: supernaturally, in obedience to higher laws than those which regulate the common course of nature. Antitypically, the Lord Jesus was “conceived by the Holy Ghost:” and every believer in Him is “born of water and of the Spirit.”

30. *Nevertheless, what saith the Scripture?*] The words quoted are those of Sarah (Gen. xxi. 10); but her sentence was confirmed by God (ver. 12), and so bears the full stamp of Divine authority, the true character of “Scripture.” Comp. Matt. xix. 4-6, where our Lord quotes a saying

of Adam (Gen. ii. 24) as if it proceeded from God Himself; doubtless because it announced the mind of God, and was prompted by His Spirit.

As applied by S. Paul, the words of Sarah intimate that the persecuted are to be counted more happy than the persecutors: the former being the true heirs, the latter the bond-slaves, who abide not in the house for ever. Judaizing persecutors (he would say), who taunt you with having no place in the Abrahamic family, are themselves Jews only in name (Rom. ii. 28. Rev. ii. 9), and shall have no inheritance with you in the kingdom of Christ and of God.

31. *So then, Brethren, &c.*] “Wherefore, brethren, we are not children of a bondwoman, but of the free.” This verse gathers up once more the conclusions arrived in vv. 26 and 28, in a form well adapted to the exhortations which the Apostle is about to build upon them. (See ch. v. 1.)



## PRACTICAL THOUGHTS.

THE children of God are called forth from all ranks and conditions of men, and from the greatest variety of differing characters. Some, previous to their true conversion to God, have been heathens, worshipping false gods, others have been nominal Christians, setting up their own idols in their hearts: some have been open and notorious offenders; others have been Pharisees, trusting to their own good works. But all these are called to the same life-giving knowledge, "This," saith our Saviour, "is Life Eternal, that they may know Thee the only true God, and Jesus Christ Whom Thou hast sent" (John, xvii. 3).

The Galatians had previously been heathens, serving those who "by nature are no gods" (ver. 8), but now they were called to the knowledge of the only true God. That knowledge can only be given by the Lord Jesus Christ. He Himself tells us that no man knoweth "the Father save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 27). This saving and fruitful knowledge of God cannot, then, be discovered by Philosophy, nor by the deepest human meditation and research. It must be sought in and through the Mediator of the Covenant, the Incarnate Word of God. And that He is most willing to give to all that humbly seek it this precious knowledge, is clear from the well-known words of gracious invitation which immediately follow the declaration just quoted: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). Men labour and are heavy laden with sin and sorrow; they stagger on with their painful burdens through the deep quicksands of doubt, and the foul mire of sin, because they know *not* God, as their Loving Father in Christ Jesus. This knowledge, and this alone, can give rest to the heavy-laden.

Now this true knowledge of God as our Father in Christ, is a sure preservative against the spirit of bondage.

If we treasure up the little knowledge that we have of Him, and seek to increase it; if, in the words of the Prophet, "we follow on to know the LORD" (Hos. vi. 3), we shall feel no inclination to go back to the "weak and beggarly elements" of which S. Paul here speaks.\* So strongly did a love for Jewish Ritual and Ceremonies prevail among the Galatians, so careful were they to observe all Jewish Festivals and Holy Days, that the Apostle says, "I am afraid of you, lest I have bestowed upon you labour in vain" (ver. 11). The knowledge of the true God, if they had in simplicity and sincerity clung to it, would have saved them from such a spirit of bondage.

(2.) We learn from this passage the right way of treating the Ministers of the Word. This was manifested in the considerate and affectionate manner in which the Galatians had, on his first visit, received the Apostle. On his first arrival among them he was suffering from some painful infirmity, some "thorn in the flesh"—perhaps a partial paralysis, or (more probably) an affection of the eyes—which might have made him an object of ridicule or contempt to the thoughtless. It was, probably, to this infirmity that his enemies at Corinth referred when they alleged that his "bodily presence was weak, and his speech contemptible" (2 Cor. x. 10). This "infirmity of the flesh," whatever it was, the Galatian converts "despised not, nor rejected," but received the Apostle as an Angel of God; yea, "even as Christ Jesus" (ver. 14). Such was their love for

\* The taste for excessive and gorgeous Ritualism manifested by some Ministers and Members of our own Church in the present day, judged by this rule, indicates not an *increase*, but a *decrease* of spirituality of mind and taste. It were well if, in these matters, the sound words of George Herbert (*The British Church*) were well remembered:—

"A fine aspect, in fit array,  
Neither too mean, nor yet too gay,  
Shows who is best:  
Outlandish looks may not compare;  
For all they either painted are,  
Or else undrest."

The reader is strongly recommended to read the whole Ode. It is just now 'a word in season.'

him, that if it had been possible they would have plucked out their very eyes and have given them to him. Such was their former conduct, but now all this seemed to be changed; he was become their enemy because he told them the truth (ver. 16).

Now the former conduct of the Galatians, of which the Apostle reminds them, teaches us something concerning the right way in which the Ministers of Christ should be regarded and treated by their people. They should be treated with affection and respect. Any little infirmity of manner or speech from which, as men, they may suffer, should be readily overlooked. They should be received and treated, so long as they are faithful to their Master, as ambassadors of Christ, and esteemed very highly in love for their work's sake.

Alas! how different is this from the manner in which many who are called Christians regard and treat the Ministers of Christ. They too often watch for their halting, and make the very most of their failings. They will come away from hearing weighty and solemn truths, and will waste their time and dissipate their thoughts by some idle criticism as to the Preacher's voice or manner. Full certainly then will the Devil take away from their careless hearts the good seed sown in them (Luke viii. 12). Let us learn that Christ may be well or ill received; He may be welcomed or rejected in the person of His humblest Ambassador (see Luke x. 16).

(3.) Let us further learn here that Zeal *alone* is no proof of Truth. We live in an age when Zeal is idolized. Many seem to think that it matters little what a man's opinions are so long as he is 'in earnest.' No doubt zeal is far better than lukewarmness. This is an earnest and zealous age, and we ought to be thankful for it. But then we must not forget, that it is quite as possible to be zealous in a bad cause as in a good one. The false teachers in Galatia were *zealous* (ver. 17), but that did not prove them *right*. So S. Paul, before his conversion, was full of blind zeal, and he bears witness of his fellow-countrymen elsewhere that they had a zeal for God, but not according to knowledge (Rom. x. 2). Let us seek more zeal, but also that our zeal may be an enlightened zeal, and may be exerted in the right direction.

(4.) Lastly and briefly, we have here an instance of the use of Sacred Allegory. The Apostle enforces his argument by an appeal to the Law itself. The two children of Abraham, the one by the Bondwoman, born according to the flesh, the other by the Free, given by Promise, he declares to be typical of the children of the two Covenants. The one Covenant genders to bondage, the other to freedom. The one is according to the Flesh, the other according to the Spirit. We must fulfil, in a spiritual sense, the words of Scripture: "Cast out the Bondwoman and her Son; for the Son of the Bondwoman shall not be heir with the Son of the Freewoman" (ver. 30).

We have similar instances of historical events interpreted in an allegorical manner in the tenth chapter of the First Epistle to the Corinthians, and in the seventh chapter of the Epistle to the Hebrews (see 1 Cor. x. 1-11. Heb. vii. 1-3). In the former passage, the History of the Exodus, in the latter the account given of Melchizedec, are used for the purpose of Allegory; that is, they are treated as pictures of great spiritual verities. We know, too, that all the Sacrifices and Ceremonies of the Law were shadows of good things to come.

"The types and figures were a glass  
In which they saw a Saviour's face."\*

The teaching by Allegory, *when such teaching is based upon Scriptural authority*, is very serviceable for the enforcement and illustration of Christian truth; but, *without such authority*, its use may prove dangerous, and needs much caution.†

Finally, may God give us grace to use well and holily the liberty of children to which He has called us. To WHOM, with the SON and the HOLY GHOST, three Persons and one GOD, blessed for ever, be all honour and glory, now and evermore. Amen.

\* See the whole of Cowper's beautiful hymn, printed at the end of Nichol's valuable *Help to Reading the Bible*, published by the S. P. C. K.

† See (upon this subject) some valuable remarks of Bishop Ellicott, quoted in the notes on ver. 24.

## PRAYER.

ALMIGHTY GOD, our Heavenly FATHER, we give Thee humble thanks for that Thou hast, by Thy dear Son, called us to the knowledge of Thy Grace, and Faith in Thee. Increase, we humbly beseech Thee, this knowledge; and confirm this Faith in us evermore. Grant that we may know Thee as our Father in Christ Jesus, and rejoice in the liberty of the Children of God. Help us, O Lord, to honour Thy Ministers, and to esteem them very highly in love for their work's sake. May we never oppose nor despise them, but be their helpers in every good work; and at the last Great Day may we be found to be their Joy and Crown of Rejoicing.

Preserve us also from a cold and lukewarm spirit. Give us a zeal according to knowledge, that we may be forward in every good word and work, and be neither barren nor unfruitful in the knowledge of our LORD and Saviour. Being made free from sin, and from legal bondage, may we have our fruit unto holiness, and the end Everlasting Life.

Hear us, O Heavenly FATHER; pardon all our sins and shortcomings, and give us Thy gracious blessing, through JESUS CHRIST our LORD. Amen.

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HYMN.

Tune—*Lubeck, or Innocents.* (7's.)

HAPPY they that find a rest  
In a heavenly Father's breast;  
Happy they whose praises flow,  
Even in this vale of woe!

They shall mount from strength to strength,  
Till they reach Thy throne at length;  
At Thy feet adoring fall,  
Who hast led them safe through all.

Lord, be mine this prize to win !  
Guide me through this world of sin ;  
Keep me by Thy saving grace ;  
Give me at Thy side a place.

Sun and Shield alike Thou art,  
Guide and guard my erring heart ;  
Grace and glory flow from Thee—  
Shower, O shower them, Lord, on me ! Amen.

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## SECTION VII. [CHAP. V. 1-15.]

### SUMMARY OF CONTENTS.

THE Apostle now urges the Galatians not to renounce the liberty which Christ had purchased for them (v. 1). In vain for them would be His proffered Grace, if they sought circumcision for the purpose of attaining justification by the Law ; for by this act they would at once forfeit their baptismal standing (2-4). Faith, spiritually implanted and operating by the hands of Love, is the true source of Christian Hope ; distinctions between circumcised and uncircumcised are here of no avail (5, 6). This life of faith was once the course of the Galatian Church ; how had their race been intercepted ? Certainly not by Him Who called them to the struggle (7, 8) . . . They might say that the false teachers were but a handful ; but let them remember that a little leaven is enough (9). Not that S. Paul would allow himself to doubt the return of the erring Galatians : the judgment, he believed, would fall upon their deceivers (10). Again, it had been asserted that the Apostle himself still preached the doctrine he denounced. But if so, why was he persecuted ? for the Cross would then have lost its offensive character (11). Would that these disturbers of the peace might go to yet greater lengths, so as to put themselves beyond the limits of Christian fellowship (12) ! There was good reason for such a wish : since the contentions which the false teachers had introduced were destructive of that mutual service of love, in which stands the right use of Christian freedom (13) ; inconsistent with the fulfilling of the Law, which is comprehended in the single rule of love (14) ; and, lastly, fatal to the existence of any society or Church, seeing that internal dissensions are the sure forerunners of ruin (15).

- 1 **STAND** fast therefore in the liberty where-  
 with Christ [hath||] made us free, and be  
 not entangled again with the yoke of bondage.  
 2 Behold, I <sup>a</sup>Paul say unto you, <sup>b</sup>that if ye  
 be circumcised, Christ shall profit you nothing.  
 3 For I testify again to every man that <sup>§</sup> is cir-

<sup>a</sup> Philom. 9.  
 || Omit, *hath*.

<sup>b</sup> Rom. ix. 31, 32; x. 2, 3. Heb. iv. 2.  
 § Translate, *undergoes circumcision*.

### EXPLANATORY NOTES.

V. 1. *Stand fast, therefore.*]  
 The reading and punctuation of these words are somewhat uncertain. Some Editors connect the beginning of ch. v. with the close of the previous section, thus: "We are children of the free, in virtue of the liberty wherewith Christ liberated us." Others divide the present verse into two separate clauses. "Christ liberated us for liberty (i.e. that we might be free). Therefore stand fast." In either case the general meaning is plain.

The verb translated "stand fast," is almost exclusively Pauline, so far as the usage of the New Testament is concerned. Comp. Philip iv. 1. 1 Thess. iii. 8. 2 Thess. ii. 15.

*Christ [hath] made us free.*]  
 "Observe in how many ways He leads them away from the error of Judaism; by showing, first, that it was extreme folly for those who had become free instead of slaves to desire to become slaves instead of free: secondly, that they would be convicted of neglect and ingratitude to their Benefactor, in despising

Him Who had delivered, and loving him who had enslaved them." (*Chrysostom*.)

*Be not entangled again with the yoke of bondage.*]  
 By which, under the form of heathenism, they had once been 'fettered'; the weight of which they had once felt. Comp. ch. iv. 8, 9 (notes): and for the application of this figure to the Mosaic Law, see Acts xv. 10.

The "yoke of bondage" stands in contrast to the yoke of Christ our Liberator: which is "easy" (Matt. xi. 29), and consists in being made free from sin, and servants unto righteousness. (Rom. vi. 18.)

2. *Behold, I Paul say, &c.*]  
 Another "change of voice;" and this time to a severer tone. The personal "I Paul" seems to contain a fresh allusion to the attacks upon his Apostolic authority, noticed in ch. i.: "he backs his personal trustworthiness against all contradictions." (*Chrysostom*.) Or the name may be added, to show his earnestness and to add weight to his exhortation. Comp. 2 Cor. x. 1; 1 Thess. ii. 18.

cumcised, that he is 'a debtor to do the whole Law. Christ|| 'is become of no effect unto 4 you, whosoever of you are§ 'justified by the Law; 'ye are fallen from Grace. For we 5

\* Deut. xxvii. 26. Jam. ii. 10, 11.

† Rom. xi. 6. Heb. x. 38, 39; xii. 15.

‡ Translate, *ye are cut off from Christ.*

§ Rom. x. 3-5.

\* Rom. iv. 4, 5.

§ Translate, *are being justified.*

*If ye be circumcised.]* Present: "if ye are being circumcised;" i.e. designedly seeking, or voluntarily submitting to circumcision. So in ver. 3: "Every man that is circumcised," *lit.* "is being circumcised," undergoing circumcision.

"These false Apostles say to you, If ye be not circumcised, ye cannot be saved [Acts xv. 1]. I Paul, an Apostle, not of men, . . . say unto you, If ye be circumcised, ye cannot be saved." (*Bagge.*)

It is important to observe that S. Paul excludes from salvation only those who sought circumcision as essential to justification. Comp. ver. 4. His own conduct in the case of Timothy shows that circumcision in itself was a thing indifferent and consistent with the possession of full Christian privileges.

*Christ shall profit you nothing.]* "He that seeks circumcision, seeks it through fear of the Law: and he who fears, disbelieves the power of Grace: and he who disbelieves, derives no benefit from the Grace which he mistrusts."

3. *For I testify again.]* "Nay, again I protest." A further result of being circumcised is thus introduced.

*He is a debtor to do the whole Law.]* "The circumcised man becomes a proselyte of righteousness, and bound to keep the whole Law." (*Alford.*)

"Laws are linked one to another." (*Chrysostom.*) 'To seek for justification through circumcision, was to place themselves, *ipso facto*, under the legal covenant." (*Bagge.*)

4. *Christ is become of no effect unto you.]* Rather, "Ye were abolished from Christ:" the same verb as in c. iii. 17 ("disannul"); 2 Thess. ii. 3 ("destroy"): comp. especially the exact converse in Rom. vii. 6: "We are delivered from the Law;" i.e. the compact which bound us to the Law is dissolved. So here, "ye were abolished from Christ," means, "the union between Christ and you is broken and annulled by your acceptance of the Law." See John xv. 6.

*Whosoever of you are justified by the Law;]* "Are being justified," seeking justification. See note on ver. 2.

*Ye are fallen from Grace.]* "Are driven forth, are banished with Hagar your mother: see iv. 30; "Cast out the bond-woman." (*Lightfoot.*)

*For we through the Spirit wait for the hope of righteousness by*



‘through the Spirit’ wait for ‘the hope of  
6 righteousness by Faith; for ‘in Jesus Christ  
neither circumcision availeth any thing, nor

<sup>a</sup> John xvi. 8-15. Eph. ii. 18. <sup>b</sup> Gen. xlix. 18. Lam. iii. 25, 26. Rom. viii. 24, 25. <sup>c</sup> Philip. iii. 9. <sup>d</sup> 2 Tim. iv. 8. Tit. ii. 13. <sup>e</sup> Rom. ii. 25-29. <sup>f</sup> 1 Cor. vii. 19. Col. iii. 11.

faith.] “We,” emphatic—‘we who are of faith:’ comp. ch. iii. 13, “Christ hath redeemed us.” “Wait for,” *ἀνυπόμονα*—the verb constantly used by S. Paul to express the Church’s earnest expectation of the second Advent: see Rom. viii. 19, 23. 1 Cor. i. 7. Philip. iii. 20 [Heb. ix. 28]. It implies fixed and persevering attention. “The hope of righteousness”—not ‘the righteousness for which we hope:’ for the righteousness which justifies is the present possession of all believers; we do not hope for it, we have it (Rom. v. 1): but rather, ‘the hoped-for crown of righteousness’ (2 Tim. iv. 8), *i. e.* eternal life (Rom. v. 21). “By faith”—must be connected with the whole clause, the meaning being this: ‘Let others ground their expectations on their obedience to the Law: ours proceed simply from our faith. We believe, and therefore hope.’ Lastly, “through the Spirit” explains the power to which hope and faith itself are due: and contrasts the entire character of a believer’s life with that of the servants of the Law, who, having been “born after the flesh” (iv. 29), seek to be “made perfect by the flesh” (iii. 3), and not by the Spirit of God.

6. For in Jesus Christ neither circumcision availeth, &c.] Explanation of the foregoing state-

ment that our expectations proceed from faith. ‘We cannot place any dependence on our being circumcised, nor need we be under any apprehension if we are without the rite; for, “in a state of union with Christ” (*Alf.*), the possession or lack of this ordinance is a matter of indifference.’

The popular application of this verse to Christian Baptism is at least unsafe. For, in the first place, Baptism is, unlike circumcision, a spiritual ordinance, and means of grace; next, what is here said of an obsolete rite cannot fairly be accommodated to a sacrament of Christ’s appointment, and which is still in force. Lastly, S. Paul’s words pre-suppose the reception of Baptism: if circumcision is needless and meaningless for us, it is because we have put on Jesus Christ in our Baptism (ch. iii. 27), and have thus been brought into a new sphere of spiritual life, in which the rite of circumcision in the flesh has neither place nor power.

But faith,] ‘It is from the standpoint of faith that we wait for our hope: for faith is, in the Christian Body, the one principle which avails to justify.’

“This is the new creature: ch. vi. 15.” (*Bengel.*)

Which worketh by Love.] “Working by Love:” a dead faith avails

uncircumcision, but <sup>1</sup>Faith which || worketh by Love.

Ye did <sup>1</sup>run well: who did <sup>m</sup>hinder you 7  
that ye should not <sup>n</sup>obey the Truth? This 8  
persuasion *cometh* not of <sup>o</sup>Him That calleth  
you. A <sup>p</sup>little leaven leaveneth the whole 9

<sup>1</sup> 2 Cor. v. 14. Jam. ii. 14-26. <sup>1</sup> John iii. 14-20. <sup>1</sup> Matt. xiii. 21. <sup>1</sup> Cor. ix. 24.  
Heb. xii. 1. <sup>m</sup> Ch. iii. 1. (ref.) <sup>n</sup> 2 Thess. i. 8. (ref.) <sup>o</sup> Ch. i. 6. (ref.)  
<sup>p</sup> Luke xiii. 21. <sup>1</sup> Cor. v. 6, 7. || Translate, *working*.

nothing. "These words bridge over the gulf which seems to separate the language of S. Paul and S. James. Both assert a principle of practical energy, as opposed to a barren, inactive theory." (*Lightfoot*.)

The Apostle saw cause for bringing the two graces of faith and love into close connexion. The first was underrated by the legalists: there was danger lest the second might be set at nought by those of the opposite party. "To the one S. Paul recommends *faith*; to the other, *love*." (*Bengel*.)

7. *Ye did run well,*] See 1 Thess. ii. 19 (note), and ch. ii. 2. Comp. also 1 Cor. ix. 24-27. Philip. iii. 14. 2 Tim. iv. 7.

*Who did hinder you?*] A verb [*ὑποστέλλω*] used of the breaking up of a thoroughfare by a hostile army in order to prevent the advance of the enemy. Comp. 1 Thess. ii. 18, "Satan (the 'Adversary') hindered us." S. Paul's inquiry, therefore, suggests the answer, "An enemy hath done this" (Matt. xiii. 28). With the question itself, comp. ch. iii. 1. "Who hath bewitched you?" The similarity of the two questions has led to the interpolation in the former passage of a

clause which rightly belongs only to the present place—"that ye should not obey the truth."

8. *This persuasion cometh not, &c.*] I.e. of God [comp. ch. i. 6 (note)]. 'It cannot be He, Who is winning your hearts to embrace a system of disobedience to the Truth.' It is impossible that the Spirit of God and the Truth of God can be opposed (John xvi. 13). Hence we gather that the written Word, as the repository of Divine truth, is the ultimate test for distinguishing the real motions of the Holy Spirit from the suggestions of evil spirits. (Comp. Isa. viii. 20.)

9. *A little leaven, &c.*] The same proverb occurs in the same words, 1 Cor. v. 6. In the present instance, "the allusion admits of being drawn out in more than one way. (1) The minute point of circumcision involves the obligation of the whole law: or, (2) The false teachers, though few in number, and insignificant in influence, are yet drawing after them the whole Church." (*Jowett*.) For an example of the reference, under the figure of leaven, to false *doctrine* or *practice*, see Matt. xvi. 11; for a more *personal* application, 1 Cor. v. 5-7. The personal allusions in vv. 7,

10 lump. I have 'confidence in you through ||  
the Lord, that ye will be none otherwise  
minded: 'but he that troubleth you shall 'bear  
11 his judgment, 'whosoever he be. And I,  
Brethren, if I yet preach circumcision, 'why  
do I yet suffer persecution? then is 'the  
12 offence of the Cross ceased. I would they  
were § even 'cut off which trouble you!

1 2 Cor. vii. 16; viii. 22. Philom. 21.

xlii. 10.

2 Cor. v. 16.

Acts xv. 1, 2, 24.

2 Cor. x. 6;

Acts xxii. 21, 22; xxiii. 13, 14. 2 Cor. xi. 23-26.

1 Isa. viii. 14.

Rom. ix. 32, 33.

1 Cor. i. 18, 23.

1 Pet. ii. 8, 9.

Josh. vii. 12, 25.

Rom. ix. 3.

1 Cor. v. 13.

|| Translate, *in*.

§ Translate, *would even cut themselves off*.

10, seem to argue in favour of the latter meaning here.

Heaven is universally in Scripture (if we except the parable of Matt. xiii. 33) the figure of *evil* influence. "Its puffing up, disturbing, souring properties," are "the prominent points of comparison." (Trench, *Par.*, p. 113.)

10. *I have confidence in you through the Lord.*] The stress falls upon "I:" "I, for my part, though I thus speak (Heb. vi. 9), am confident with regard to (i;) you—my confidence resting, however, not in you, but in (i;) the Lord." Comp. 2 Thess. iii. 4 (note).

*That ye will be none otherwise minded:]* 'Than I myself am in this matter.' Comp. Philip. iii. 15.

*But he that troubleth you]* No individual need be supposed to be the especial object of animadversion. The phrase specifies nothing more than the *individual responsibility* attaching to every person who disturbed the faith of the Galatian Church, be he who he might (ch. ii. 6). On the verb ("troubleth") see ch. i. 7 (note).

*Shall bear his sentence.]* The sentence—the judgment which must follow these disturbances.

11. *And I, Brethren, &c.]* The Apostle foresees the answer which his antagonists have ready. They will seek to turn his denunciations against himself. Did not S. Paul himself still preach the necessity of circumcision? Had he not taken and circumcised Timothy, because of the Jews? (Acts xvi. 3.) Who would fear the anathemas of a man whose own act was the best proof of his inward adherence to the doctrine which he now denounced?

*Why am I yet persecuted?]* This second "yet" is argumentative: 'What further reason can there be for persecuting me? Why are the Judaizers so bitter against me, if to this hour I really play into their hands? Their own treatment of me sufficiently refutes the charge.'

*Then is the offence of the Cross ceased.]* Ironical, or hypothetical. 'If it be as they say, that I combine the preaching of the Cross with the preaching of circumcision, then the doctrine of

For, Brethren, 'ye have been called unto liberty; 'only *use* not|| liberty for an occasion

\* *Iam.* lxi. 1. *Rom.* vi. 18-22.

† *1 Cor.* viii. 9. *1 Pet.* ii. 16. *2 Pet.* ii. 19.

|| Insert, *your*.

the Atonement has for the Jew lost its offensiveness: we are on common ground again: there is nothing left in my gospel which can be an occasion of stumbling to those who desire to obey the Law.' "If circumcision, and not faith in Christ crucified, is the condition of salvation, then the Cross has lost its offensive character to the Jew." (*Alford*.)

The word for "offence" (*σκαῖ-δαλον*, *scandal*), occurs again in the parallel passage, *1 Cor.* i. 23, where it is translated "stumbling-block." Its original meaning is "the spring of a trap:" comp. *Rom.* xi. 9. The Judaizing party fell foul of the humbling doctrine of redemption through the Cross alone, and thus were taken in the snare of rejecting the Gospel (*1 Pet.* ii. 7, 8). But if human merits or observances had been allowed by the Apostle to share with the Cross the honour of effecting man's justification, the proudest Jew would have been willing to accept a faith so little at variance with his self-righteous views.

12. *I would they were even cut off*] Correct, "I would they would even cut themselves off." Bodily mutilations were characteristic of the heathen priests of Cybele, whose worship had its chief home in Galatia. Probably in allusion to this fact, S. Paul expresses the wish that the Judaizers would not rest content with

circumcision—that they would carry their self-inflicted injuries a step further and become as the heathen: that thus they might entirely cut themselves off from Christian fellowship, and cease to be centres of mischief within the Christian body.

*Which trouble you.*] 'Which unsettle, upset you:' a stronger word than the verb similarly translated in ver. 10. Both words convey an idea opposite to the "*Stand fast*" of ver. 1 (*Jowett*): the second, however, is the most complete converse. "They not only incite you to sedition, but they overthrow the whole framework of your heavenly polity." (*Lightfoot*.) The same verb occurs in *Acts* xvii. 6 ("they that had turned the world upside down"); and xxi. 38 ("madest an uproar"). In the present case the metaphor is probably that of a forcible ejection from one's native land. (Comp. ch. iv. 26, 30.) "They had cast them out of Jerusalem which is above and free, and compelled them to wander forth as captives and emigrants" (*Chrysostom*.) See ver. 4, note.

13. *For . . . ye have been called unto liberty;*] "Ye were called for, with a view to, liberty." Comp. a close parallel in *1 Pet.* ii. 16.

*Only use not liberty for an occasion to the flesh.*] 'Let not the carnal nature (which remains even in the regenerate) seize

to the flesh, 'but by || love serve one another.  
 14 For 'all the Law is fulfilled in one word, *even*  
 in this: "Thou shalt love thy neighbour as  
 15 thyself." 'But if ye bite and devour one  
 another, take heed that ye be not consumed  
 one of. another.

\* John xiii. 14, 15. Acts xx. 35. Rom. xv. 1, 2. 1 John iii. 16-19. \* Lev. xix.  
 18, 24. Matt. vii. 12; xix. 18, 19. Rom. xiii. 8-10. 1 Tim. i. 5. Jam. ii. 8-11.  
 1 Cor. iii. 3; vi. 6-8. Jam. iii. 14-18; iv. 1-3. || Insert, *your*.

upon your Christian liberty, and convert it into a starting-point for the indulgence of sin.

The word "occasion" [*ἀφορμή*, a starting-point, base of operations in war] is another expression characteristic of S. Paul. (Comp. Rom. vii. 8, 11. 2 Cor. v. 12. 1 Tim. v. 14.)

*But by love serve one another.*] One kind of service is consistent with Christian liberty: nay, essential to its existence—the bonds of mutual love.

"He that loves his neighbour as he ought, declines not to minister to him more humbly than any servant." (*Chrysostom*.)

14. *For all the Law is fulfilled in one word.*] I. e. 'The entire Law has been fulfilled by him who has kept this single saying.' Comp. Rom. xiii. 8. The "saying" is quoted from the LXX. of Levit. xix. 18.

With regard to the connexion of the present clause with the foregoing part of the Epistle, it may be shown thus: 'You speak,' S. Paul would say, 'of fulfilling the Law. Then love one another. This is genuine service: this is perfect freedom. I would not that you should cease from your endeavour. But remember that

it will succeed only so far as it is directed by faith, which worketh by love.'

"The Law had been the source of the divisions which arose in the Galatian Church; and yet, what was the Law? Nothing but the command to love one another." (*Bagge*.)

15. *But if ye bite and devour one another,*] Hence it would seem that bad feeling had been at work on both sides. So far, then, both sides were in fault, and are censured alike. S. Paul's sympathy with the doctrinal views of one of the contending parties does not induce him to overlook its practical faults.

*Take heed that ye be not consumed.*] I. e. 'The end will be the destruction of both factions, and not the triumph of either of the two.' The very existence of the Galatian Church was endangered by such intestine feuds. (Comp. Matt. xii. 25.) The three verbs, *bite*, *devour*, *consume*, suggest the comparison of such conflicting parties to beasts of prey struggling for booty to their mutual destruction. Comp. 1 Cor. xv. 32. 2 Pet. ii. 12.

## PRACTICAL THOUGHTS.

WE have in these verses an earnest exhortation to the Galatian converts to stand fast in the liberty wherewith Christ made His people free, and to adorn the liberty of the Gospel by not abusing it, but by exhibiting one towards another that spirit of Love which is "the fulfilling of the Law." (Rom. xiii. 10.) Certainly, in the present day, these words are words "in season." Have we not, unhappily, among ourselves, a party who seem to long for a return to that "yoke of bondage," the bondage of superstitious ceremonies and rites, the bondage of idolatry and priestcraft, from which our Lord and Saviour in His Providence, and by the light of His Word, at the period of the glorious Reformation set this Church and Nation free? Well then may we earnestly exhort one another, in these days when infatuation and strong delusion\* has seized the minds of so many, to "stand fast" in our Gospel liberty; and to dread and hate any return to an unscriptural and degrading "yoke of bondage!"

Let us "earnestly contend for the Faith which was once delivered to the saints" (Jude 3). Let us not suffer the work of our martyred Reformers to be undone, without at least a vigorous protest, and, if need be, a hand-to-hand fight, to maintain their principles; which are (we verily believe) the principles of "the Oracles of God" (Heb. v. 12). Let us not shrink from, or be ashamed of, the name of Protestants. Rather let us glory in it, the more others shun and avoid it. If we have to bear reproach for the cause of Christ, happy are we! (See Matt. v. 12. 1 Pet. iv. 14.) If our forefathers shrank not from shedding their blood, and giving their bodies to the flames, in defence of the faith, we shall be degenerate sons if we fear a little shame for the same good cause. Rather let us say,—

"If on my head, for Thy dear name,  
Shame and reproach shall be,  
All hail reproach, and welcome shame,  
If Thou remember me!"

\* See 2 Thess. ii. 11. What else but 'strong delusion' can cause learned, able, and amiable men to desire re-union with Rome?

(2.) We are taught, moreover, in this passage, that the Gospel is a Law of Love, as well as a Law of Liberty (vv. 13, 14). This was amply exhibited in the life and labours of S. Paul himself. The great and fervent love which he had for the brethren is constantly breaking forth in his Epistles. They are his brethren, "dearly beloved and longed for, his joy and crown." They are "his hope and joy, and crown of rejoicing." (See Philip. iv. 1. 1 Thess. ii. 19, 20. 2 Tim. i. 2, &c.) Yet not only was his love manifested to them, but also to his unconverted brethren after the flesh, and to all men. He was willing to endure any toil or suffering to which he might be called, he was willing to become all things to all men, that he might by all means save some. (See Rom. ix. 1-3. 1 Cor. ix. 22, &c.)

And so has it ever been. Those holy men who have most stoutly maintained the Gospel to be a Law of Liberty have been most fruitful in works of love towards others. The lives of our own Reformers abundantly bear witness to this fact. When delivered from the tyranny of Papal superstitions they were all the more zealous in good works. Leaving their former superstitious "wyl-workes, as pylgrimage and setting up of candels," they turned themselves and others diligently "unto the workes that God commanded expressedly in His holy Scripture, and to the reading and study of God's worde."\*

No one can read of Thomas Bilney and Hugh Latimer (both afterwards faithful martyrs for Christ, one at Norwich, the other at Oxford), how they spent their time at Cambridge, not only in sweet converse one with another as they walked upon the "Heretics' Hill,"† but also "in visiting the prisoners, in relieving the needy, in feeding the hungry,"‡ at times when hospitals and prisons were by no means places pleasant to visit:—no one can read these things, one would think, without feeling his heart stirred within him with love for these faithful and holy men, and with an earnest desire

\* "Memoir of Hugh Latimer." Parker Society, p. iii.

† A small hill near Cambridge, so called because the favourite resort of Bilney and Latimer.

‡ The "Life, &c. of Master Hugh Latimer," by Foxe, quoted in Parker Society: Remains of Bp. Latimer, p. xiii.

to uphold their glorious work. Truly they showed by their example, that while the Gospel is a Law of Liberty, it is also a Law of Love.\*

It is, indeed, from the union of these two blessed principles—Liberty and Love—that we must look for the manifestation of the true Christian Life. Liberty without Love is a bondage to self, to sin, and to corruption. Love without Liberty cannot freely breathe or expand or bring forth fruit. God asks from us the service of the child, not of the slave; of the freeman, not of the serf.†

Let us stand fast, therefore, in our Christian liberty, and let us pray for a constant increase in the spirit of brotherly love. Let us remember the weighty words of the inspired Apostle,—“In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love” (v. 6). To Him, with the Father and the Holy Ghost, be honour and glory everlasting. Amen.

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### PRAYER.

O MOST Gracious and Holy LORD GOD, we thank Thee through Jesus Christ our Lord for the blessed liberty to which Thou hast called us, to be Thy children and heirs of Thine everlasting Kingdom.

\* The following extract from Foxe (ed. Cobbin, p. 325) shows how the preaching of such men combined denunciation of superstitious observances with frequent exhortation to a holy and religious life. Bilney, he says, “went into Norfolk, where he was born, and preached up and down that country against idolatry and superstition: exhorting the people to *live well, to give much alms, to believe in Christ, and to offer up their souls and wills to Him in the Sacrament.*”

† This blessed union of liberty and love is well expressed in one of the beautiful *Hymns from the Land of Luther* (p. 172):—

“Hallelujah! I believe!

Now no longer on my soul

All the debt of sin is lying,

One great Friend has paid the whole!

Icebound fields of legal labour

I have left, with all their toil;

While the fruits of love are growing

From a new and genial soil.”



Help us, we most humbly beseech Thee, to stand fast in this glorious liberty wherewith our Saviour made us free, and preserve us from being entangled in any yoke of bondage. Grant that by the grace of Thy Holy Spirit we may receive the truth in the love of it, and so may be preserved from the many errors of these latter days. Preserve us from the leaven of the Pharisees and the leaven of the Sadducees, and enable us to know, and love, and walk in, the narrow way which leads to eternal life.

Look down in mercy upon Thy Church militant here on earth, and attacked by many enemies, both from within and from without. Raise up, we beseech Thee, faithful and able men as champions of the faith once delivered to the Saints; and grant to us all, grace to fight the good fight of faith, and gladly to endure hardness, as good soldiers of the Lord Jesus Christ.

Grant that we may adorn our profession by our lives, and that our love may abound more and more towards all men, but especially towards those that are of the household of Faith.

Hear us, O Holy Father, and deal with us not according to our deserts, but according to Thy Loving-kindness in Christ Jesus our Lord, for His sake. Amen.

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## HYMN.

Tune—*Bedford, or French.* (C.M.)

WHEN any turn from Zion's way,  
Alas! what numbers do,  
Methinks I hear my Saviour say,  
"Wilt thou forsake Me, too?"

Ah, Lord, with such a heart as mine,  
Unless Thou hold me fast,  
I feel I must, I shall decline,  
And prove like them at last.

Yet Thou alone hast power, I know,  
 To save one lost like me;  
 To whom, or whither, could I go,  
 If I should turn from Thee?

What anguish has that question stirred,  
 "If I will also go?"  
 Yet, Lord, relying on Thy word,  
 I humbly answer, "No."

## SECTION VIII. [CHAP. V. 16-26.]

### SUMMARY OF CONTENTS.

S. PAUL expounds the true way of attaining a victory over sin; namely, by following the direction of the Holy Spirit (16). A struggle there must certainly be in the wills of all who are led of the Spirit; the Spirit resisting the will of the Flesh, the Flesh opposing the motions of the Spirit: for the believer there can be no freedom from this conflict (17). But by placing himself under the Spirit's leadership he becomes free from the condemnation and bondage of the Law (18). Nor is it difficult to decide by which of these rival Powers men are actually led. Every one knows what are the works of the Flesh: the Apostle subjoins a list, by way of illustration, and repeats a warning already administered to the Galatians concerning the sure consequence of such courses of action (19-21). On the other hand, the Spirit is known by His fruit: a summary of its principal kinds is added. These blessed products of the Spirit are beyond the power of any Law to blight (22, 23). Now, Christ's members in their Baptism professedly became sharers both in the Cross and in the Resurrection of their Lord: they crucified the Flesh, they began to live by the Spirit. Let them realise this profession by a detailed and regular bearing of all spiritual fruit (24, 25); by a careful avoiding of those self-vaunting and envious tempers which hold a foremost place amongst the fleshly lusts (26).

**THIS** I say then, <sup>a</sup>Walk in the Spirit, <sup>b</sup>and ye shall not fulfil the lust of the Flesh.

<sup>a</sup> Rom. viii. 1, 4, 5, 13, 14.

<sup>b</sup> Rom. vi. 12-14. 1 Pet. iv. 1-4.

17 For 'the Flesh lusteth against the Spirit, and the Spirit against the Flesh: 'and these are contrary the one to the other, 'so that ye  
18 cannot || do the things that ye would. But 'if

\* Pa. II. 1-5. Matt. xvi. 17, 23. Rom. vii. 18, 23-25. Jam. iv. 5, 6. 4 Rom. vii. 7, 8, 10-16; viii. 6-8. \* Pa. cxix. 4-6. Luke xxii. 33, 46, 54-61. Rom. vii. 19-23. Jam. iii. 2. \* Pa. cxliii. 8-10. Isa. xlviii. 16-18. Rom. viii. 14.

|| Translate, to the end that ye may not.

### EXPLANATORY NOTES.

V. 16. *This I say, then,*] This, then, is my advice; referring to the course recommended in ver. 13.

*Walk in the Spirit,*] Or "by the Spirit," 'after His rule and guidance.' Comp. vv. 18, 25, and the Collect for the 19th Sunday after Trinity. "The Apostle points out another path, which makes duty easy." (*Chrysostom.*)

"The 'Spirit' is not either the spiritual part of man, or the human spirit, if even always strengthened by the Holy Spirit . . . but the Holy Spirit Itself, in so far as it is conceived to be the governing principle in man, the active and animating principle of the Christian life." (*Ellis-cott.*)

*Ye shall not fulfil the lust of the Flesh.*] "Ye shall in no wise accomplish;" a strong negation. 'Walking by the Spirit,' absolutely excludes that full development of the lusts of the Flesh which bringeth forth death (Jam. i. 15); although it does not exclude their workings, or their brief and occasional triumph. For "this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the Flesh . . . is not subject to the Law of God." (Article IX.)

On "the Flesh," see ch. iii. 3 (note).

17. *For the flesh lusteth, &c.*] Proof of the last verse. 'I spoke of the Flesh lusting; for such is its nature: but I also said that ye should not fulfil its lusts, if led by the Spirit: for it is equally true that the Spirit cannot but resist and prevent the fulfilment of the fleshly lusts.'

*And these are contrary.*] Read (with three of the oldest MSS.) "For, &c." This clause will thus assign a reason for the contest asserted in the foregoing; namely, the essential contrariety of the Spirit and the Flesh.

*So that ye cannot do.*] Correct, "To the end that ye may not do:" the purpose of the antagonism just described. The Spirit opposes the Flesh, to hinder the accomplishment of its lusts; the Flesh lusts against the Spirit to quench, if it were possible, His godly motions. So that the Christian can practise neither sin nor holiness without a struggle. In the former case he is opposed by the Spirit, in the latter by the Flesh (Rom. vii. 15—viii. 14). . . . The difficulty of attributing this embarrassment to design ["to the end that"] is met "by remembering that with God results are all purposed." (*Alford.*)

ye be led of the Spirit, 'ye are not under the Law.

Now <sup>b</sup>the works of the Flesh are manifest, 19 which || are *these*; <sup>1</sup>Adultery, § fornication, un-

<sup>a</sup> Rom. vi. 14, 15.  
9, 10. Col. iii. 5-8. Rev. xxi. 8.

<sup>b</sup> Rom. vii. 5; viii. 8.

<sup>1</sup> Matt. xv. 18, 19. 1 Cor. vi.

|| Translate, *of which sort are*.

§ Omit, *adultery*.

"S. Paul regards the strife of the Flesh and the Spirit, as *intended* by Providence to pave the way for the reception of the truth. Comp. Rom. v. 20." (*Jowett*.)

18. *But if ye be led of the Spirit,* 'If the Spirit has been suffered to overcome in you the will of the Flesh, if of the two Powers which are contending for the mastery of your will the Spirit predominates.' "Thou hast the means of fighting against the Flesh, for thy God is with thee." (*S. Augustine*.)

*Ye are not under the Law.* The Law can neither condemn (Rom. viii. 1) nor control (Gal. v. 23) the spiritual man, as such. It has to do only with the Flesh (1 Tim. i. 9): those who obey the Spirit do not fall under its censure or restraints.

S. Paul has already arrived at the same conclusion by two other distinct paths. In ch. ii. 19, he has traced the believer's exemptions from the bondage of the Law to his union with Christ crucified; in ch. iii. 25, 26, to his sonship toward God. Here, his freedom is attributed to the leadership of the Spirit. These three views are, however, but different aspects of the same truth: if "led of the Spirit," we are also "sons of God" (Rom. viii. 14): and if we are sons, it is because we are members of Christ (Gal. iii. 27). The common

result of the three concurring causes is the believer's deliverance from the Law. (Rom. vii. 6.)

19. *Now the works of the Flesh are manifest,* "Would you ascertain whether you are walking by the Spirit? Then apply the plain practical test." (*Lightfoot*.) For with regard to the works of the Flesh, there can be little difficulty in deciding what they are; they are manifest, i.e. "of such a nature as to declare at once and plainly whence they emanate." (*Bagge*.) Alford supposes a contrast with "the more hidden fruits of the Spirit." See, however, 1 Tim. v. 24, 25. There are secret operations of the Flesh, as there are visible manifestations of the Spirit; but S. Paul selects, by way of example, such as are too patent to be overlooked. These grosser sins were, doubtless, of daily occurrence in a country like Galatia, the home of one of the wildest forms of heathen worship; and some of them had lately shown themselves within the Galatian Church: comp. vv. 13-15; and note on 1 Thess. iv. 3.

*Which are these?* "Of which class are (the following)." The relative [*hæc*, not *quæ*, comp. ch. iv. 24 (note)] shows that the list is not intended to be complete: the sins mentioned are given simply as types of their kind. "For similar lists of sins

20 cleanness, lasciviousness, idolatry, <sup>1</sup>witchcraft, hatred, variance, emulations, wrath, strife, se-

<sup>1</sup> 1 Sam. xv. 2, 3. Acts viii. 9-11; xvi. 16-19.

comp. Rom. i. 29. Matt. xv. 19. Mark vii. 21." (*Jowett*.)

"The sins here mentioned seem to fall into four classes: (1) Sensuous passions; (2) Unlawful dealings in things spiritual; (3) Violations of brotherly love; (4) Intemperate excesses." (*Lightfoot*.)

*Lasciviousness*,] Wantonness: the open violation of propriety.

20. *Witchcraft*,] Or "poisoning:" but the former meaning is more probable, Asia Minor having been one of the strongholds of sorcery at this time: and, in fact, "the history of the times in which S. Paul lived is full of the crimes committed by those who professed such arts." (*Conybeare and Howson*, ii. 150, note.) If this letter was written from Ephesus, as we have ventured to assume (Introd. p. xiv.), the word in this sense would often have been upon the Apostle's lips about the time when he wrote it; comp. Acts xix. 19. It is found in the LXX, Exod. vii. 11; and in juxtaposition with idolatry again in Rev. xxi. 8. Magical arts and idolatrous rites were everywhere closely connected: comp. *Conybeare and Howson*, vol. ii. p. 13.

*Hatred, &c.*] Translate, "Enmities, strife, emulation, outbursts of passion, caballings, dissensions, separations." An ascending scale of evils, commencing with the indulgence of angry feelings, ending in the complete disruption of the parties in-

involved. Of details, the following are noteworthy. *Emulation* (not plural, as in English version) is a principle in itself indifferent, or even laudable (ch. iv. 17, 18. John ii. 17. Rom. x. 2): but viewed in connexion with the fleshly and selfish nature of man, it becomes a work of the flesh; and practically, too often leads to the greater vices which follow it in the present list. For the use of the word [*ζηλῶς*] in this bad sense, comp. Acts v. 17; Rom. xiii. 13; Jam. iii. 14. *Outbursts of anger*: preferable to "wrath," the word being plural and expressing the outward manifestations rather than the inward feeling of displeasure. *Caballings* (not exactly as English version, "strife"): the intrigues of hired or interested partisans; "such as the factions of gladiators and other ruffians hired by rival candidates at elections to intimidate the voters in the Roman forum" (*Wordsworth*): hence, "unworthy compassings of selfish ends." (*Alford*.) *Divisions*: lit. "standings apart"—holdings aloof from each other's views and company (comp. ch. ii. 12), naturally leading to factions—*αἵρεσις*,—self-willed separations into parties. The English version, "seditions, heresies," suggests the distinction of civil and ecclesiastical feuds: but of this the original bears no trace. Both words refer especially to Church parties: the first to discords within, the se-

ditions, <sup>1</sup>heresies, envyings, murders, <sup>1</sup>drunkenness, <sup>2</sup>revellings, and such like: of the which I tell you before, as I [have] || also told *you* in time past, <sup>2</sup>that they which do such things shall not inherit the Kingdom of God. But 22

<sup>1</sup> 1 Cor. x. 19. Tit. iii. 10. 2 Pet. ii. 1.  
v. 11; vi. 13.

<sup>2</sup> 1 Pet. iv. 3.

<sup>1</sup> Deut. xxi. 20. Luke xxi. 34. 1 Cor.  
Isa. iii. 11. Eph. v. 5, 6. Rev. xxi. 27.

|| Omit, *have*.

cond to separations from the unity of the Body. These separations were so generally connected with error in doctrine, that even in Apostolic times "heresy" had already acquired a tinge of its present meaning (2 Pet. ii. 1);—a sense, however, foreign to the *animus* of the present passage, where the various developments of bad feeling are being catalogued.

"Observe that strifes and divisions are here characterised by S. Paul as works of the Flesh, no less than fornication, uncleanness, and lasciviousness." (*Wordsworth*.) Comp. 1 Cor. iii. 1, 3.

21. *Envyings, murders*,] "Envy led to the first murder." (*Webster and Wilkinson*.) There is an alliteration in the Greek [*φύσιν, φῖν, phthonoi, phonoí*], which occurs again in Rom. i. 29. The practice of combining words of a similar sound (called by grammarians *paronomasia*) "was a favourite image of Oriental writers, and is especially frequent in S. Paul, partly owing to the writer's desire of imparting genial liveness to the expression or emphasis to the thoughts." (*Winer, Gramm. N. T.* ii. 3, § 68.)

Compare a similar alliteration in the General Thanksgiving: "Not only with our *lips* but in our *lives*."

Aristotle defines the difference between emulations (ver. 20) and envy to be this, that "emulation is pain felt at the good of another, not because it is another's, but because it is not one's own; whereas envy is a vile passion, and belongs to the vile." (Trench, *Syn. N. T.* i. p. 100.)

*Revellings*—*πᾶσι*, commonly used of "the troop of drunken revellers, who, at the late close of a revel, with garlands on their heads and torches in their hands, with shout and song, pass to the harlots' houses, or otherwise wander through the streets with insult and wanton outrage for any whom they meet." (Trench, *Syn.* ii. 45.) Such nocturnal entertainments were common among Greek and Greek-speaking populations. The same word occurs in similar company, Rom. xiii. 13 ("not in *rioting* and drunkenness"), and 1 Pet. iv. 3.

*Of the which I tell you before, &c.*] "I predict now again, as I predicted when I was with you." Referring, probably, to warnings administered on the occasion of his second visit: see *Introd.* pp. xi., xii., and comp. ch. iv. 16.

*They which do such things shall not inherit.*] Even though heirs in name and profession (ch. iii. 29; iv. 7), they shall not be

°the fruit of the Spirit is °love, joy, peace, longsuffering, gentleness, goodness, °faith,

° Ps. i. 3. John xv. 2, 5, 16. Phillip. i. 11. Rom. v. 2-5; xii. 9-18. 1 Cor. xiii. 4-7. Eph. v. 1, 2. 1 John iv. 7-16. 1 Cor. xiii. 7, 13. 1 Tim. iv. 12.

heirs in fact. Comp. 1 Cor. vi. 9, 10; xv. 50. Rev. iii. 11.

22. *But the fruit of the Spirit.*] The word 'fruit' is "used apparently with a significant reference to the organic development from the root, the Spirit." (*Ellicott*.) There is, moreover, a contrast which can hardly be accidental between the *works* of the flesh and the *fruit* of the Spirit: comp. Rom. vi. 21, 22. John xv. 1-8, 16, and reff. "The Flesh is a rank weed which produces no fruit, properly so called; and S. Paul's language here recalls the contrast of the fig and vine with the thorn and thistle in the parable, Matt. vii. 16, sqq." (*Lightfoot*.)

Bengel sees a further purpose in the antithesis of the plural (*works*) to the singular (*fruit*). "*Works*, in the plural, because they are isolated, and frequently mutually opposed: and even taken separately they betray the fleshly nature: *fruit*, in the singular, because it is a connected and harmonious whole. Comp. Eph. v. 9, 11."

With regard to the classification of the different kinds of spiritual fruit, they may be collected into three groups: as qualities affecting (1) personal happiness; (2) the well-being of others; (3) the general conduct of human life.

(1.) *Love, joy, peace.* "The fabric is built up, story upon story. Love is the foundation

[1 Cor. xiii. 13], joy the superstructure, peace the crown of all." (*Lightfoot*.) There is no need to limit these graces to their exercise towards God. Love to God, joy in God, peace with God, are the springs of universal love (1 John iv. 21), joy (Rom. xii. 15. 1 Cor. xiii. 6. 1 Thess. v. 16), and peace (Col. iii. 15). . . . The New Testament word for *love* [*ἀγάπη*] is not found in any heathen writer. Apparently it was first used by the LXX. for the Hebr. אָהָבָה (Cant. ii. 4, 5).

(2.) *Longsuffering* — "a long holding out of the mind before it gives room to actions or passions — generally to passions." (*Trench, Syn. ii. p. 11.*) For the great Example of this Christian virtue see Rom. ii. 4. 1 Pet. iii. 20. *Gentleness, goodness*: the first, kindness of disposition (1 Cor. xiii. 4. Tit. iii. 4); the second, active beneficence (Eph. v. 9.)

(3.) *Faith, meekness, temperance.* *Faith*, from its position, seems to be here, not trust to Godward, or in Christ; but rather, "trustfulness towards men" (1 Cor. xiii. 7); or, perhaps, "*trustworthiness*," honesty, good faith (Tit. ii. 10): "faith is here used not for the door of all virtues, but for a particular virtue." (*Jowett*.) "It is manifest that he speaketh not of faith which is in Christ, but of the fidelity and humanity of one man towards another." (*Luther*.)

meekness, 'temperance; 'against such there is 23  
no law. And 'they that are Christ's [have] || 24  
'crucified the Flesh with the affections and  
lusts. If 'we live in § the Spirit, 'let us also 25

' 1 Cor. ix. 25. Tit. i. 8. ' 1 Tim. i. 9. ' Rom. viii. 9. ' 1 Cor. iii. 23  
\* Rom. vi. 14; viii. 13. ' 1 Cor. xv. 45. ' 1 Pet. iv. 6. ' Ver. 16 (ref.).  
|| Omit, have. § Translate, by.

Saving faith finds no place in the present list, because it is the root of all spiritual gifts rather than one of their number.

Of *meekness* (πραΐτης) Archbishop Trench says (*Syn. N. T.* i. p. 178), "It is that temper of spirit in which we accept His [God's] dealings with us without disputing or resisting. This meekness, however, which is first a meekness in respect of God, is also such in the face of men, even of evil men . . . He that is meek indeed, will know himself a sinner among sinners . . . and this will teach him to endure meekly the provocations with which they may provoke him, not to withdraw himself from the burdens which their sin may impose upon him (Gal. vi. 1. 2 Tim. ii. 25. Tit. iii. 2) . . . *Temperance*: lit. 'a holding in' of the passions [ὑπερέαυτα], control over the unruly desires and affections.

*Against such there is no law.* Reason why those who walk by the Spirit are not under the Law. "Law exists for the purpose of restraint; but in the works of the Spirit there is nothing to restrain: comp. 1 Tim. i. 9." (*Lightfoot*): nothing, it may be added, to condemn.

24. *And they that are Christ's* "Now they, &c." Explanatory

of the side which Christians must necessarily take in this struggle between the Flesh and the Spirit, if they are true to their baptismal character: comp. ch. iii. 29 (note).

(*Have crucified the flesh.*) In their Baptism: Rom. vi. 3-6: comp. note on Gal. ii. 20. "They nailed them [the lusts of the Flesh] to Christ's Cross at Baptism: and 'on this Cross the Christian hangs all his life long': *August. Serm.* 205." (*Wordsworth.*)

On "the affections" of the Flesh, see 1 Thess. iv. 5, note: and comp. Rom. vii. 5. The corrupt "affections" or diseases of the soul are the sources whence its evil "lusts" spring. The former word, therefore, reaches deeper than the latter.

25. *If we live in the Spirit.* "If we live by the Spirit, by the Spirit let us also walk." The Spirit is viewed as "the Giver of Life" [τὸ ζωοποιόν] to all the baptized, on the same hypothesis which assumes that they all crucified the Flesh (ver. 24) and put on Christ (ch. iii. 27): comp. 1 Cor. xii. 13. This ideal life must be realised in a practical walk, according to the dictates of the Spirit: the invisible principle of spiritual life must be manifested by a visible and continual course



26 walk in || the Spirit. Let us not be 'desirous of vain-glory, 'provoking one another, envying one another.

\* Luke xiv. 10. Philipp. ii. 3. ' Ver. 15 (ref.). Jam. iii. 14-16. 1 Pet. v. 5.  
|| Translate, *by*.

of corresponding action. Thus we are brought back to the exhortation of ver. 16, vv. 17-24 having been in a manner parenthetical and explanatory. Comp. the reiterated conclusion of ch. iv. 26, 28, 31.

The verb here translated "walk" is different from that so rendered in ver. 16 [*συνιέναι* — *συνιέναι*]. The present word means, 'to take step after step in a regular line:' and "the notion involved appears to be the endeavour of the believer in his onward walk to bring his actions into a constant conformity and uniformity with the operations of the Spirit." (*Bagge*.)

"The Apostle follows the events of Christ's personal history in making it spiritually our

own. To the crucifixion-death succeeds the resurrection-life, and this life is by the Spirit: Rom. viii. 10, 11." (*Wordsworth*.)

26. *Let us not be desirous of vain-glory,*] Correct, "Let us not become (or grow) vain-glorious." A gentle warning against an impending, if not partly realised, danger. "Vain-glory" is again connected with "strife" in Philip. ii. 3.

*Provoking one another.*] "Challenging one another to contest." "*Envying* is the act on the part of the weak answering to the *challenging* on the part of the strong. The strong vauntingly challenged their weaker brethren: the weak could only retaliate with envy." (*Ellicott*.) Comp. Jam. iii. 15-18.

## PRACTICAL THOUGHTS.

THE Gospel of our Lord and Saviour is termed by S. Paul elsewhere "the Law of the Spirit of Life in Christ Jesus" (Rom. viii. 2); it is this which makes believers free from "the law of sin and death." "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons" (ch. iv. 4, 5). The great gift which we have under the Gospel is the gift of the Holy Ghost, the Spirit of Christ, whereby we cry, "Abba, Father!"

Those, then, are utterly ignorant of the Gospel—they have no part nor lot in the matter—who would from the freeness of God's grace take to themselves liberty to sin. The tree, as our Lord teaches us, is known by his fruits: men do not gather grapes of thorns, or figs of thistles. "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit . . . Every tree that bringeth not forth good fruit is hewn down and cast into the fire." (See Matt. vii. 16-20.) These words were spoken, no doubt, in the first place, concerning false teachers: still the principle admits of a wider application. We can judge ourselves by the fruit which we bring forth. However loudly a man may call out, "Lord! Lord;" however clearly he may understand, or think he understands, the Plan of Salvation by Grace, yet if he is not seeking to keep his Lord's commandments, he has no part nor lot in that salvation. He is, in fact, rejecting the great gift which the Gospel offers to him, the gift of the Holy Spirit of God. Well then may we pay earnest heed to the exhortation of Christ's Apostle,—“This I say, then, Walk in the Spirit, and ye shall not fulfil the lust of the Flesh” (ver. 16). This exhortation is the text, so to speak, upon which the whole passage is built. To go into the passage a little more in detail, let us mark:—

(1.) First, we have here a great conflict described. It is a happy thing for us if we know something of this conflict in our own experience. “The Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.” From this conflict there is in this life no release. It is very grievous and painful, and causes the Christian sometimes to cry out with S. Paul, “O wretched man that I am! who shall deliver me from the body of this death?” (Rom. vii. 24.) The whole conflict is graphically and pathetically described in the latter portion of the seventh chapter of the Epistle to the Romans.\*

\* See Rom. vii. 14-25. I know that some commentators—notably John Wesley and his followers—take these words as describing the experience of Paul when an unconverted man. To

We see, then, the nature and the bitterness of the conflict between the Flesh and the Spirit. We see, too, how, even when feeling that conflict most keenly, the Christian can realise his victory through Jesus Christ our Lord. If we trust in Him, and in His strength manfully resist the lust of the flesh, we shall be made more than conquerors through Him that loved us. Sin shall not have dominion over us, for we are not under the Law, but under Grace. It is a bad sign of our spiritual state if we do not understand the reality of this conflict. The man who rows with the current knows little of its strength and swiftness; it is only when he rows *against the stream* that he finds out the nature of that with which he has to contend.

The words which describe this conflict have been and are a wonderful comfort to tempted believers. Martin Luther describes how that, when he was a monk, he thought he was "utterly cast away" if at any time he felt the lust of the flesh, and so he "miserably tormented himself;" but now, when he felt the liberty of the Gospel, he said to himself, when in like temptation, "Martin, thou shalt not utterly be without sin, for thou hast flesh; thou shalt, therefore, feel the battle thereof, according to that saying of Paul: 'The flesh resisteth the Spirit.' Despair not, therefore, but resist it strongly, and fulfil not the lust thereof. Thus doing, thou art not under the Law."\*

(2.) We have here a black catalogue of the works of the flesh. Some of these are of that class of which S. Paul writes to Timothy, that "some men's sins are open beforehand, going before to judgment" (1 Tim. v. 24);—but those which are hidden from the eyes of men are open as day in the eyes of the righteous Judge. There are some, too, which are almost universally condemned by men, and

me at least, several statements in the passage, but especially ver. 22, appear quite inconsistent with such a view. What unconverted man could say, "I delight in the Law of God after the inward man?"—E. H.

\* Luther's *Commentary on the Epistle to Galatians*, in loco. The quotations, here and elsewhere, are from Dr. Middleton's edition. W. Tegg, 1864.

others are often thought light of. Yet *all* are hateful in the sight of God, and any one of them, if loved and practised, will go far towards shutting a man out from inheriting the kingdom of God.

(3.) In contrast to this dark list, it is quite refreshing to turn to the list of the Fruit of the Spirit which follows. It is like the bright sunshine after the wild storm: or as when the traveller descends from a mountain-pass, where all is rugged and sterile, nought visible but rocks, and snow, and ice, into the beautiful and fertile valley. The very word here used is suggestive, — “the fruit of the Spirit.” Fruit, as we all know, is fair to the eye and agreeable to the taste. What can be more grateful to the sight than a fruit-tree in autumn heavily laden with rich, ripe fruit? So the “fruit of the Spirit” is beautiful to the eye; for what more delightful sight can be witnessed than the loving, consistent, fruitful, forbearing life of a true Christian? It is also for the glory of God, and for the good of man. We may follow good Archbishop Leighton, and borrow another simile from the fruit-tree: for as the more heavily laden the tree is the more does it bend earthwards, so the more fruitful a Christian is the more humble is he. The Pharisee who exalts himself is an empty tree, bringing forth fruit to himself, not to God or his neighbour. (See Hos. x. 1.) Let us mark, too, that the word is in the singular number, “*fruit*,” not “fruits;” to signify to us, no doubt, the likeness and mutual dependence of these blessed effects of the Grace of the Holy Spirit. The fruit of the Spirit is not brought forth all at once, but each kind in its own season. There is “first the blade, then the ear, after that the full corn in the ear.” (Mark iv. 28.)

Let us, then, covet earnestly the best gifts. Let us remember the words of our Master, — “Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.” (John xv. 8.) To WHOM, with the FATHER and the HOLY GHOST, be all honour and glory, world without end. Amen.

## PRAYER.

O most Holy LORD GOD, who hast called us into the adoption of Thy children, through Christ Jesus our Saviour, give us grace, we humbly beseech Thee, to walk worthy of this high vocation wherewith we are called. May we seek to live as Thy dear children ought to live. May we walk in the Spirit, and not fulfil the lust of the Flesh.

Make us strong to fight the good fight of Faith. When we are tempted by the lust of the Flesh, give us strength to resist and overcome the temptation. May we remember that in all our conflicts there is none other that fighteth for us but only Thou, O God. May we be made more than conquerors through Him who hath loved us. Grant to us the true circumcision of the spirit, that, our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will.

Give us grace also to bring forth the Fruit of the Spirit. May we not be barren nor unfruitful in the knowledge of our Lord and Saviour, but may we be filled with those fruits of righteousness which are by Jesus Christ unto Thy Praise and Glory.

Hear us, O Heavenly FATHER, and do for us exceeding abundantly above all that we can ask, through the same Thy Son Jesus Christ our Lord. Amen.

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HYMN.

Tune—*S. Stephen's, or Martyrdom.* (C. M.)

Oh, for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road  
That leads me to the Lamb !

Return, O holy Dove ! return,  
Sweet messenger of rest !  
I hate the sins that made Thee mourn,  
And drove Thee from my breast.

The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy Throne,  
And worship only Thee !

So shall my walk be close with God,  
Calm and serene my frame ;  
So purer light shall mark the road  
That leads me to the Lamb. Amen.

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## SECTION IX. [CHAP. VI.]

### SUMMARY OF CONTENTS.

THE Apostle proceeds to exemplify, by certain specific directions, what it is to 'walk by the Spirit.' Those who count themselves to be spiritual must meekly restore an erring brother, remembering their own proneness to err (1). They must bear the burdens of weaker consciences, in fulfilment of Christ's Law of love, and under the sense of their own individual responsibility to God (2-5). They must further give a material proof of their spirituality, by sharing their temporal goods with those from whom they receive spiritual instruction (6). It would be in vain to suppose that they could deceive God by an empty show of service ; the harvest would certainly accord with the sowing : a carnal and a spiritual life would each lead to its proper issue. But in order to reap the good they had sown, Christians must persevere till the time of harvest comes. The present is the season for sowing ; and the seedplot of loving labour is the whole world, but specially the household of the Church (7-10) . . . . . In concluding his Epistle, S. Paul calls attention to the fact that, contrary to his usual practice, he had written the whole in his own large and characteristic hand : a proof of his earnestness or of his love to the Galatian Church (11). The Judaizing teachers were, doubtless, specious : but their motives for

pressing circumcision were impure: they only wished to shield themselves from persecution: they only desired to boast of having made the Galatians converts to a fleshly rite (12, 13). On the other hand, S. Paul was determined to boast in nothing but the atoning Sacrifice of Christ. By that Sacrifice and Death all connexion between the world and himself was severed; in Christ's Body the distinction of circumcised and uncircumcised had no existence: as a servant of Christ, he could only recognise the spiritual change produced by the new-creating energy of the Holy Ghost (14, 15). For all who act upon this principle the Apostle desires mercy and peace: they are the true Israel, the real people of God. As for himself, his very body bore marks of his being Christ's servant: the scars of sufferings undergone for his Master's sake must be his final answer to those who doubted his Apostleship (16, 17). Lastly, he prays that the Grace of their common Lord and Saviour may abide with each and all of the Brethren to whom he wrote (18).

I **B**RETHREN, if a man be || <sup>a</sup> overtaken in a fault, ye which are <sup>b</sup> spiritual, <sup>c</sup> restore such an one <sup>d</sup> in the spirit of meekness; <sup>e</sup> con-

<sup>a</sup> Matt. xxvi. 69-75.  
Jude 22, 23.  
Jam. iii. 2.

<sup>b</sup> 1 Cor. ii. 15.  
<sup>d</sup> 1 Cor. iv. 21.

<sup>c</sup> Isa. xxxv. 3, 4.  
<sup>e</sup> 2 Tim. ii. 25.

Matt. xviii. 12-14.  
1 Cor. x. 12.

|| Insert, *even*.

#### EXPLANATORY NOTES.

VI. 1. *Brethren*,] "In this one word there lies an argument." (*Beza*.)

*If a man be overtaken in a fault*,] Translate, "If a man be even surprised in a trespass"—taken in the very act: comp. John viii. 4. The Apostle refers to "an occasional single error or transgression: something opposed to the man's habitual conduct." (*Webster and Wilkinson*.)

*Ye which are spiritual*] Either to be taken literally, 'the spiritually-minded among you' (comp. 1 Cor. ii. 15; iii. 1); or with a slight touch of irony, 'those among you who count yourselves to be walking according to the Spirit:' alluding, perhaps, to some

who in their opposition to the Judaizing party laid claim to an exclusive spirituality, with which their captious temper little accorded. Comp. 1 Cor. xiv. 37. Anyhow, the word must be understood ethically, and not as a name of office for the Clergy.

*Restore such an one*] The verb is used of repairing an edifice, and by medical writers, of setting a bone. The loosened stone in the spiritual temple must be readjusted to its place: the dislocated member of Christ's Body restored to its socket.

*In the spirit of meekness*;] (1 Cor. iv. 21.) "The mode and manner in which the act of restoration was to be performed."

sidering thyself, lest thou also be tempted.  
 'Bear ye one another's burdens, and so fulfil 2  
 'the Law of Christ. For 'if a man think him- 3  
 self to be something when he is nothing, 'he  
 deceiveth himself. But let every man 'prove 4

<sup>f</sup> Matt. viii. 17. <sup>i</sup> Pet. ii. 24. <sup>g</sup> John xiii. 14, 15, 34, 35; xv. 21. <sup>i</sup> Cor. ix. 21.  
<sup>h</sup> Luke xviii. 11. <sup>rom</sup> xv. 3, 16. <sup>i</sup> Cor. iii. 18. <sup>j</sup> Job xiii. 15. (marg.)  
<sup>i</sup> Cor. xi. 28.

(*Bagge*.) Such a spirit is "the leading feature of the 'spiritual' man. (*Bengel*). . . . "The expression, 'spirit,' seems *immediately* to refer to the state of the inward spirit, as wrought upon by the Holy Spirit, and *ultimately* to the Holy Spirit as the in-working power: comp. 2 Cor. iv. 13 ("the spirit of faith"): Eph. i. 17 ("the spirit of wisdom"). (*Ellicott*.)

*Considering thyself, lest thou also be tempted.*] The true basis of a spirit of meekness is a consciousness of personal liability to error. See note on ch. v. 23. — Notice the change from the plural to the singular number — 'ye' — 'thou.' The restoration of a fallen brother is a *collective* act; the consideration of one's own liability to fall is the personal duty of each *individual* member of the Church.

2. *Bear ye one another's burdens.*] 'Not the burdens of the Law, which some are anxious to reimpose upon themselves (comp. ch. v. 1), but the burdens of your brother's weaknesses, scruples, and faults. So doing, ye shall fulfil [*ἀνακλησάμενοι*, "fill to the brim:" the future is preferred by good editors] the Law, not only of Moses (Rom. xiii. 8), but also of Christ, Who gave this as His

peculiar commandment, that we love one another (John xiii. 34. 1 John iii. 23): and Who fulfilled this Law Himself, in that He took our infirmities and bare our sicknesses (Matt. viii. 17, *ἰσχυροῦς* conf. *βασταζέτω* here). Comp. Rom. xv. 1-3. The tense of the imperative implies *habit*: "make a practice of bearing."

3. *For if a man think himself, &c.*] "His estimate (says Chrysostom) is a leading proof of his vileness. In Christian morality self-esteem is vanity, and vanity is nothingness. With the Christian it is 'Not I, but the grace of God which is with me.' See 1 Cor. iii. 7; xv. 9, 10. 2 Cor. iii. 5." (*Lightfoot*.)

*He deceiveth himself.*] "Deceiveth his own mind" (comp. Jam. i. 26) — *φρονασκει*, a word "possibly coined by S. Paul" (*Lightfoot*), and indicating a purely subjective delusion, the work of a man's own fancy. In contrast to such false estimates, S. Paul proposes an investigation of facts.

4. *But let every man prove his own work.*] "Put it to the test:" see notes on 1 Thess. ii. 4; v. 21. The word *work* is emphatic. 'Let him show *deeds* and not dreams,' as evidence of being "something."



his own work, and then shall he have 're-  
 joining in || himself alone, and not in || another.  
 5 For 'every man shall bear his own burden. §  
 6 † Let <sup>m</sup>him that is taught in the Word

<sup>k</sup> 1 Cor. iv. 3, 4.    <sup>2</sup> 2 Cor. i. 12.    <sup>1</sup> Isa. iii. 10, 11.    <sup>2</sup> Matt. xvi. 27.    <sup>3</sup> 1 Cor. xiii. 8.  
 Rev. xx. 12, 13.    <sup>4</sup> = Deut. xii. 19.    <sup>5</sup> Matt. x. 10.    <sup>6</sup> 1 Tim. v. 17, 18.  
 || Or, with reference to.    § Translate, load.    † Insert, But.

*Then shall he have rejoicing in himself alone.*] Partly ironical. 'If his conduct will stand the test, it will be at any rate an *independent* ground of boasting: he will not then have to seek his reputation by comparing himself with another, a weaker brother.' "True Christian rejoicing must be found either in a deep and thankful acknowledgment of blessings and successes (2 Cor. x. 17), or in afflictions and weaknesses, which still more show forth both the mercy and the mighty power of the Lord: comp. 2 Cor. xii. 9." (*Ellicott*.)

5. *For every man shall bear his own burden.*] Reason why each man should test his own work: the responsibility will be his alone. The antagonism between this clause and ver. 2 is only apparent: "the burden of bearing infirmities is one thing, that of accounting to God for our actions is another: the one we must take common part in with our brethren, the other is borne by each individual as his inalienable property." (*Augustine*.)

Moreover, two distinct Greek words answer to the English term, which is common to vv. 2 and 5. The first (ver. 2) means 'an oppressive weight (*βάρος*), which may be taken off:' the

second (ver. 5) 'an appointed load (*φορτίον*) which must be borne'. Instead of any real opposition, there is a deep and close connexion between the fact stated in ver. 5 and the direction of ver. 2. He who realises most intensely his own responsibility will be most ready to sympathise with the shortcomings of others. The two passages may thus be brought into juxtaposition: the latter supplying a motive for the conduct recommended by the former. "'Bear one another's burdens: for every one will have a burden of his own to bear:' just as it is said above, 'Restore an erring brother, for it may be your turn to err, too.'" (*Jowett*.) "The best motive of indulgence towards others is the sense of our own weakness." (*Bagge*.)

6. *Let him that is taught in the Word*] Orally instructed by preaching and teaching: comp. Luke i. 4. Acts xviii. 25. The verb [*καταχύνω*, whence *catechise*, *catechumen*, &c.] means, literally, 'to fill with sound,' and hence 'to teach *vivâ voce*;' sometimes, 'to impart instruction in any way.' In Church writers it was applied to the elementary Christian instruction which preceded baptism: in the New Testament it seems to include subse-

communicate unto him that teacheth in all good things. Be <sup>a</sup>not deceived; <sup>o</sup>God is not 7 mocked: <sup>p</sup>for whosoever a man soweth, that

<sup>a</sup> Jam. i. 22, 26. <sup>i</sup> John iii. 7. <sup>o</sup> Job xiii. 8, 9. <sup>p</sup> Job iv. 8. Rom. ii. 6-10.

quent teaching (comp. Matt. xxviii. 20). As applied in the present passage to distinguish Clergy and Laity, the word strongly suggests the ministerial duty of imparting solid and progressive instruction to the whole body of baptized Christians: a need of the Church, perhaps, scarcely supplied by the unconnected sermons of the present age.

"The Word," i.e. the Gospel, its historical basis of facts (Luke i. 1-4), as well as its superstructure of dogmas and precepts (Acts xx. 20, 21, 35). For this use of the term, comp. Acts viii. 4; xi. 19.

*Communicate unto him that teacheth.*] "Be sharer with his instructor in all (temporal) blessings." This direction seems to be a specific outgrowth of the principle laid down in ver. 2. Ministers are especially set to bear the spiritual burdens of the people, the people supplying their temporal necessities. (See 1 Cor. ix. 11, and note on 2 Thess. iii. 9.)

"The willingness to support ministers is a substantial proof of the reality of religion." (*Jowett*.) It is interesting to observe how this proof is being afforded at the present time by Mission Churches lately gathered out of the heathen.

7. *Be not deceived, &c.*] 'Do not delude yourselves with the thought that you can be spiritual men (vv. 1, 3), and yet evade

such plain duties. You cannot insult God with a fruitless service: He will not accept it at your hands.'

The verb translated 'mock,' means, literally, 'to turn up the nose at a person;' hence it "involves, as a secondary meaning, the idea of contradicting one's language by one's gesture or look; and so implies an *outward avowal of respect*, neutralised by an indirect expression of contempt." (*Lightfoot*.) Men may be forced to submit to such treatment: God cannot.

"They attempt to mock God who say in their hearts, 'I will sow to the flesh, and yet persuade God to give me the harvest of life.'" (*Bengel*.)

*For whatsoever a man soweth, &c.*] A proverbial saying (Job iv. 8. Ps. cxxvi. 6. Prov. xi. 18; xxii. 8. Hos. x. 12. 2 Cor. ix. 6, &c.), which occurs also in Aristotle and Cicero. In its Christian application, "the harvest is the end of the world." (Matt. xiii. 39.)

8. *For he that soweth to his flesh, &c.*] Exemplification of the proverb in its two main instances. It cuts two ways; acting both as a dissuasive from carnal living and as a motive to holiness. In each case "the seed and the crop must be of the same kind." (*Chrysostom*.) . . . "His flesh:" lit. "his own flesh:" selfishness underlies all ungodliness. Or the posses-

8 shall he also reap : for he <sup>a</sup>that soweth to his flesh shall of the Flesh reap corruption ; but he that <sup>a</sup>soweth to the Spirit, shall of the Spirit  
9 reap life everlasting. And let <sup>a</sup>us not be weary in well-doing ; <sup>a</sup>for in due season we  
10 shall reap, <sup>a</sup>if we faint not. As we have therefore <sup>a</sup>opportunity, let us <sup>a</sup>do good unto

<sup>a</sup> Prov. xii. 8. Rom. vi. 13. Rev. xii. 11. Ps. cxxvi. 5, 6. <sup>a</sup> Eccles. xi. 6. Matt. xix. 29. Rom. vi. 23. <sup>a</sup> 1 Cor. xv. 58. Heb. xii. 3. <sup>a</sup> 1 Pet. i. 5, 19. <sup>a</sup> Jam. v. 7, 8. <sup>a</sup> Isa. xl. 30, 31. Luke, xviii. 1. Heb. iii. 6, 14 ; x. 35-39. <sup>a</sup> Eccles. ix. 10. John ix. 4. Eph. v. 16. <sup>a</sup> Tit. iii. 8.

sive pronoun may be intended to mark the congeniality of the flesh to ourselves : the flesh is a man's own, whereas the Spirit is of God. "For ourselves, we are not spiritual, but carnal." (*Bengel.*)

*Shall of the Flesh reap corruption.*] The Flesh will undoubtedly repay its servants, but in returns of death (Rom. vi. 23) ; here described as "corruption," the 'Flesh' suggests the idea of decay (1 Cor. xv. 50. Col. ii. 22). With regard to the *duration* of this harvest of 'corruption,' see note on 2 Thess. i. 9. The term must by no means be limited to physical disintegration : it is equivalent to the "destruction" spoken of in Philip. iii. 19.

*But he that soweth to the Spirit, &c.*] The Spirit is the exact opposite of the Flesh [*ἐναντία*, ch. v. 17]. So is Its harvest the exact opposite of that which the Flesh yields ; namely, "everlasting life." For this connexion of the Spirit with life eternal, comp. John iv. 14. Rom. viii. 2, 11, 13.\*

9. *And let us not be weary in well-doing.*] Lit. "In doing the right thing : " whatever is noble,

and of good report. (Philip. iv. 8.) Comp. 2 Thess. iii. 13 (note).

*In due time we shall reap.*] *I.e.* when harvest comes ; for who would think of reaping before ? The "due time" is God's own time : 1 Tim. vi. 15 (Acts i. 7). Comp. the parable in Mark iv. 29, and note on ch. iv. 4.

*If we faint not.*] "As husbandmen overcome with heat and fatigue : comp. Jam. v. 7." (*Lightfoot.*) 'Weariness' leads to 'fainting' : the man's freshness of interest in his work being abated, and his will flagging, his bodily or mental powers soon succumb ; so that the final prostration is in great part his own fault. It is so also in spiritual work. He who would be saved from apostasy must watch against the first symptoms of spiritual weariness, *i.e.* of lukewarmness and neglect.

10. *As we have therefore opportunity.*] There will be a "due season" (*καιρός*) for reaping : there is now an "opportunity" (*καιρός*) for doing good. The field, moreover, is wide : it embraces "all men" (1 Thess. v. 15, note) ; so that

\* On the life and liberty of the Spirit, see Mr. Liddon's *Some Words for God*. Sermon. iii. (Livingtons', 1865.)

all *men*, 'especially unto them who are of the household of Faith.

Ye see how || large a letter I have 'written || unto you with mine own hand. As many 'as 12

\* Matt. xix. 50; xrv. 40. Heb. vi. 10.  
\* Luke xvi. 15. 2 Cor. xli. Col. ii. 23.

\* Rom. xvi. 22. 1 Cor. xvi. 21-23.  
|| Translate, in what large letters.

opportunities cannot long be wanting.

*Especially unto them that are of the household of Faith.*] "Every one does good to his own kin (1 Tim. v. 8): the faithful to those that are in the Faith." (*Bengel.*) The idea of the Church forming a house or household is sufficiently common in the New Testament: e.g. Eph. ii. 19. 1 Tim. iii. 15. Of this household the cementing principle is the One Faith (Eph. iv. 5), into which the members are all baptized . . . 'Faith' must here be understood, not subjectively, but of the objective truths of the Gospel, as in Acts vi. 7; xiv. 22, &c.: comp. 1 Thess. iii. 2 (note).

11. *Ye see how large a letter I have written unto you*] Correct (with all the best recent commentators), "See in what large letters I have written." It is impossible to get the authorised version out of S. Paul's Greek without a violent distortion of the words he has used. Of the literal rendering the best explanation seems to be, that from whatever cause, whether from weakness of sight or the intensity of his feelings, the Apostle's autograph was written in large Greek characters, or, as we should say, in a singularly bold, and, perhaps, unsightly hand. But why should the Apostle have called attention to this fact?

Was it that he might attest by the very size of his characters his sense of the importance of the doctrines concerning which he wrote? (*Lightfoot.*) Was it that he might place his unsightly hand in studied contrast with the fair show which his opponents made? (*Alford*, appy.) Was it that by the boldness of his handwriting he might symbolise the boldness and determination with which he was prepared to maintain his own Apostleship and the truth entrusted to his care? (*Wordsworth.*) Or, lastly, was it that he might give his Galatian children (iv. 19) a fresh proof of his devotedness to them, in that, with dim sight and trembling hand, he had yet traced out upon the parchment such large letters as he was still able to write? In the absence of criteria, the reader may choose for himself any one of the above solutions. The last has the advantage of agreeing well with the gentler tone of the context, and with the words which immediately follow.

*With my own hand.*] This was not the Apostle's usual practice; comp. 2 Thess. iii. 17 (note): he was content in other Epistles to affix his autograph to the handwriting of another. Special reasons—his love to these erring

desire to make a fair show in the Flesh, \*they constrain you to be circumcised; only <sup>b</sup>lest they should suffer persecution for the Cross  
13 of Christ. For neither they themselves who ||

\* Acts xv. 1, 5.

<sup>b</sup> See on ch. v. 11 (ref.).

|| Translate, *who undergo circumcision.*

converts; perhaps, also, his earnest antagonism to the errors under which they laboured; led him to adopt the exceptional course of writing the entire Epistle without the aid of an amanuensis.

Some commentators take "I have written" as "I write:" understanding that the autograph commences only at this verse. But such a use of the past tense, though common in the epistolary style of classical writers, is apparently unknown to the Greek of the New Testament.

12. *As many as desire to make a fair show in the Flesh,*] "To wear a specious exterior in the earthly unspiritual element in which they move." (*Ellicott.*) Their standpoint is the Flesh, the parent of corruption (ver. 8: comp. Matt. xxiii. 27), yet they would not be thought carnal or corrupt.

*They constrain you to be circumcised; only lest they should be persecuted*] "These are the men who are pressing circumcision upon you; but only in the hope of saving themselves from persecution." The Jews would naturally spare that Judaizing party in the Church, who, as the price of their exemption from persecution, were willing to bring their Gentile brethren under the bondage of the Law. Comp. ch. v. 11. Thus the false teachers

of the Galatians were actuated by purely selfish motives in their plausible zeal for the observance of legal ceremonies.

*For the Cross of Christ.*] On account of their profession of faith in the atoning Death of the Messiah: a doctrine which has ever been the great stumbling-block of the Jew (1 Cor. i. 23). By insisting on circumcision as essential to salvation, the Judaizing teachers neutralised this part of their Christian faith; for they substituted the Law for the Cross as the source of justification. The Jews were content with this virtual denial of the Atonement, and forbore to persecute those who gave up so central a truth.

13. *For neither they themselves who are circumcised keep the Law;*] "For even they themselves . . . do not keep the Law." Proof of the interested motives of the circumcision-party. Their own practice bewrayed them: they were proved untrue to their professed convictions: their zeal could only be a fair and specious show (ver. 12: comp. ch. iv. 17).

"Perhaps, like S. Peter, they were inconsistent, and while they retained some usages of the Law, gave up others. This must almost necessarily have been the case with Jews residing out of

are circumcised 'keep the Law; but desire to have you circumcised, that they may glory in 'your flesh. But 'God forbid 'that I should 14 glory, 'save in the Cross of our Lord Jesus Christ, by Whom 'the world is crucified unto me, and I unto the world. For || ['in Christ 15

\* Matt. xxiii. 3, 15, 23. Rom. ii. 17-24. 4 1 Cor. iii. 21. 2 1 Cor. xi. 18. \* Rom. iii. 4, 6. 1 1 Cor. i. 29-31. 2 1 Cor. xii. 10, 11. 3 Rom. i. 16. 1 1 Cor. i. 23; ii. 2. 1 Philip. i. 20, 21; iii. 8, 9. 1 John v. 4, 5. 1 Rom. viii. 1. See on ch. v. 6 (ref.).  
|| Omit, in *Christ Jesus*.

Palestine: they could not, if they would, keep the whole Law." (Jowett.)

*But desire to have you circumcised, that they may glory in your flesh.*] "You" and "your" are both emphatic: 'these men bind burdens on you which they themselves will not bear' (Matt. xxiii. 3, 4. Acts xv. 10). The Judaizers of Galatia appear to have inherited the exact features of the Pharisees in Our Lord's day. It may be added, perhaps, without breach of charity, that the extreme ritualists of the present age are sometimes more careful to impose upon their disciples the authority of the Church than to submit to it themselves.

*In your flesh: i.e.* in your submission to the carnal ordinance of circumcision (Heb. vii. 16). This they would boast of before their Jewish neighbours, as a proof of their own remaining attachment to Judaism.

14. *But God forbid that I should glory,*] 'But as for myself, far be it from me to boast of legal privileges (Philip. iii. 3), or in any ground of confidence before God.'

*Save in the Cross.*] *I.e.* in the atoning Death of Christ, that

very truth of the Christian faith of which they are ashamed. "The offence of the Cross shall be my proudest boast." (*Lightfoot*.) Comp. 1 Cor. i. 18; ii. 2. Rom. i. 16.

"What is the boast of the Cross? That Christ, for my sake, took on Him the form of a servant, and bore His sufferings for me who was a servant, an enemy, an ingrate: yea, He so loved me as to give Himself for me." (*Chrysostom*.)

*By Whom*] Better, perhaps, "by which." The Cross is the power whereby our crucifixion is effected.

*The world is crucified, &c.*] "This reciprocal crucifixion is a forcible mode of expressing the utter cessation of all communion between the Apostle and the world: as Schott well observes, 'Each counts the other for dead.'" (*Ellicott*.)

For this sense of "the world" [the outward and visible order of things, especially merely external religious observances] comp. ch. iv. 3. Col. ii. 20. See also the parallel, Rom. vii. 4.

"Nothing can be more blessed than this death [to the world], for it is the foundation of a beatific life." (*Chrysostom*.)

Jesus] neither circumcision availeth|| anything,  
 16 nor uncircumcision, 'but a new creature. And  
 as many as 'walk according to this rule, 'peace

12 Cor. v. 17. Eph. ii. 10. Col. iii. 10.  
 1 Chron. xii. 18. John xiv. 27. Philipp. iv. 7.

1 Ps. cxxv. 4, 5. Philipp. iii. 16.  
 || Read, is.

15. For [in Christ Jesus] neither circumcision availeth anything, nor uncircumcision.] The best critical Editors omit the words in brackets, and for "availeth" read simply "is." "Circumcision and uncircumcision not only avail nothing, but more-over they are nothing" [in the Christian system]. (Bengel.)

These words exemplify S. Paul's statement in the foregoing verse. 'The world and I have no fellowship: we ignore each other's existence. For instance, I recognise no such distinctions as the world places between the circumcised and the uncircumcised. To me circumcision is a nonentity, though it is much in the eyes of the world: for me the Cross has destroyed its meaning, its very existence as a religious rite.' (Col. ii. 14-16.) See note on ch. v. 6.

But a new creature.] 'On the other hand there is a distinction which I hold, but which the world ignores.' . . The expression "new creature" seems to have been first used as a title for proselytes; but in the Apostle's use it has acquired a fresh and peculiarly Christian signification. How vast an advance was made upon the Jewish acceptance of the term by the idea of a moral and spiritual change is evident from the surprise manifested by Nicodemus, Master of Israel

though he was, when Our Lord unfolded to him the truth that a man "must be born again." The Law had but the shadow and name of this mighty change: the Faith of Christ could alone produce the living reality.

Comp. the Apostle's use of this phrase in 2 Cor. v. 17, and its equivalents in Gal. v. 6 ("faith which worketh by love"—the operative power), and 1 Cor. vii. 19 ("keeping the commandments of God"—the result produced by the new creation).

16. And as many as walk according to this rule,] The same verb [*ερχομαι*] as in ch. v. 25, where see note. The noun translated "rule" [*κανών*, *canon*] is one of considerable historical interest. Originally meaning 'a carpenter's rule or line,' it came to be used metaphorically, as here, of some principle of religious belief or practice. Then, in early Christian writers it was employed to denote "the Catholic Faith," whether as floating in the teachings of the Church, or as defined and embodied in the Creeds. Lastly, it was applied to the received Scriptures of both Testaments, as being the measure of inspired writings; and also as themselves constituting the rule by which all dogmas and practices must finally be tried. (See Westcott on the Canon, pp. 541-549.)

be on them, and mercy, and upon <sup>m</sup>the Israel of God.

From henceforth <sup>a</sup>let no man trouble me: 17 for <sup>o</sup>I bear in my body the marks of || [the Lord] Jesus.

<sup>a</sup> John i. 47. Rom. ii. 28, 29. 1 Pet. ii. 9. <sup>o</sup> Acts xv. 24. <sup>o</sup> 2 Cor. iv. 10; xi. 23-25. Col. i. 24. || Omit, the Lord.

*Peace be on them.*] "Descend upon them from above:" comp. 2 Cor. xii. 9 ("that the power of Christ may rest upon me").

*And upon the Israel of God.*] Either, "even upon God's Israel," i.e. His elect Church, whether of Jewish or of Gentile origin; all who have power with Him, and prevail through faith (Gen. xxxii. 28). Or, "and also upon God's Israel;" i.e. the believing portion of the Jewish nation, who were Israelites, not only in name but also in deed. Comp. John i. 47. Rom. ix. 6. The former interpretation seems preferable, on the ground that S. Paul has more than once in this Epistle distinctly denied the claims of the Jew, as such, to any pre-eminence or distinctive position in the Church of Christ; which he would be now assigning to them, if he claimed for those Jews who believed the exclusive title of "the Israel of God."

Israel was the name of the Jewish nation as a sacred and theocratic people. Comp. Trench, *Syn. N. T.* i. 162-4. Hence the term is peculiarly appropriate in its present connexion.

17. *From henceforth let no man trouble me.*] 'As in the past I have been troubled by false teachers, who deny my Apostle-

ship, and subvert your faith.' (Ch. iv. 19.) The Epistle ends, as it began, with a vindication of S. Paul's claims to Apostleship; but the tone of the conclusion is less argumentative, and more rhetorical, than that of the opening verses.

*For I bear in my body the marks of [the Lord] Jesus.* The words in brackets are omitted by most of the recent Editors. S. Paul, like a slave branded with his master's mark (*stigmata*, such were called, from their *στίγματα*, or brands), carried on his person the proofs of his having suffered for his Master Jesus. That he was a true servant of Christ no surer evidence could be given; none beside ought to be required. (2 Cor. xi. 23-27.) "He said not 'I have the marks,' but 'I bear them;' as one proud of a trophy, or royal standard." (*Chrysostom.*) The same most acute exegetical commentator thus unfolds the Apostle's meaning,—"More clearly than by any argument, than by any language, do I hereby (says he) vindicate myself. For these wounds utter a voice louder than a trumpet against my opponents, and against those who say that I play the hypocrite in my teaching and speak what may please men. For no one who saw a sol-



# 18 Brethren, <sup>o</sup>the Grace of Our Lord Jesus Christ *be* with your spirit. Amen.

<sup>o</sup> Rom. xvi. 20, &c.

dier return blood-stained from the battle would dare to condemn him, who bore on his body the proofs of his valour, for cowardice and treachery: and so ought ye, he says, to judge of me."

Prof. Jowett remarks, that "there have been those in later ages of the Church who have by self-imposed penance borne the marks of the Lord Jesus. In the well-known story of S. Francis of Assisi there is a trace of the influence of these words." But it must be remembered, that marks self-imposed are not the Master's marks. To be a devotee is one thing: to be a martyr, is another.

18. *Brethren, the Grace, &c.*]

See note on 1 Thess. v. 28. The mention of "Grace" accords well (as Bengel observes) with the whole drift of the Epistle. The 'spirit' is specified as being the noblest part of man (1 Thess. v. 23, note), and that in which the Grace of Christ directly operates (2 Tim. iv. 22).

"*Brethren*," in the Greek text, stands as the last word of the Epistle, excepting only the closing "Amen." Its position is emphatic, probably not undesignedly. 'Brethren (the Apostle would say) I count you still, notwithstanding all that I have written: comp. 2 Thess. iii. 15. "Thus the severity of the entire Epistle is softened down." (*Bengel*.)

## PRACTICAL THOUGHTS.

GENERAL Rules lose half their force unless they are made to apply to special circumstances. So it is with human laws. General principles of justice and equity are applied to individual cases, and laws are made to meet such cases. In a portion of this passage (from ver. 1 to ver. 10) the Apostle, according to the wisdom given to him, does in like manner. The general direction given before, "Walk in the Spirit and ye shall not fulfil the lust of the Flesh"

(ch. v. 16), is made to apply to several constantly occurring instances.

i. Thus we are taught, first, how to deal with an erring brother. We are not, in the spirit of the Pharisee, to upbraid him or cast him out, but to restore him in the spirit of meekness, each man remembering his own proneness to fall. By kindness mingled with faithfulness we are to seek to bring him to repentance, and so soon as he repents we are again to welcome him as a brother. (See 2 Thess. iii. 14, 15.) We are meekly to follow in the steps of Him Who came to call sinners to repentance. Like Him, we must make no terms with *sin*; but, like Him, we must welcome the returning *sinner*. He who restored the thrice-fallen Peter can restore our erring brother also, and can make us His instruments, if He will, in that blessed work.

ii. But we are taught here (ver. 3) a second lesson. If we would be useful in so blessed a work as restoring the fallen, we must ourselves be humble and lowly. We must not think great things of ourselves. We must remember that in ourselves we are nothing, and can do nothing, but yet we can do all things through Christ which strengtheneth us.

iii. Thirdly, Christians are taught a lesson of liberality towards their Ministers. If they minister to their hearers the Word of Life, these ought to minister to them in all perishable "good things." "Let him that is taught in the Word," says the Apostle, "communicate unto him that teacheth in all good things" (ver. 6). This exhortation still remains in force, and perhaps is more needed now than ever it was. As it was in the days of Moses so is it now, the Levite "hath no part nor inheritance with his brethren; the LORD is his inheritance" (Deut. x. 9): that is, those paths of honourable industry by which other men may rise to wealth, and make an ample provision for their children, are closed to him. He must be contented at the best with a modest competence; oftentimes—alas! too often—his lot is to contend with the many trials of poverty. The world may ridicule such noble poverty, but in the sight of the Master above it is, when borne for His sake, a badge of

honour and distinction. The Chief Shepherd Himself had not where to lay His head; and as *then* it was a high dignity to be allowed, like Mary and Martha at Bethany, or like Mary of Magdala and the other pious women, to minister to His wants Who was Lord of all, so *now* ought it to be counted a high honour lovingly to provide for the wants of His humblest Minister; for has He not said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto ME?" (Matt. xxv. 40.) The spirit of the old law is not yet extinct,— "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." (Deut. xii. 19.)\*

iv. But this rule of liberality is not to be confined to the Minister of the Word, but while we have time we are to do good unto *all men*, especially unto them who are of the household of the Faith (ver. 10).

The Church is but one family; and as the law of love and generosity begins in the family, and yet ought to spread beyond that narrow circle, so should it be with Christians. The blessed day is not yet come when the Household of Faith shall include the whole world. Let us not fail to mark the important words—"as we have time," or opportunity. We must do good while it is called "To-day;" for "the night cometh when no man can work." (John, ix. 4.)

2. The Apostle concludes with words of earnest counsel and of blessing. He had shown his love for them, and his zeal for their recovery to the simplicity of the faith, by writing this letter with his own hand, in large characters, owing probably to his defective eyesight. (See ver. 11, note.) He draws off the mask which concealed the true features of the

\* These remarks are especially applicable to our own country at the present day. Through a variety of causes the cost of living is greatly increased, while the incomes of the poorer clergy remain (for the most part) stationary. We then, at least, of the Clergy, are bound to appeal to the wealthy Laity, especially the mercantile classes, notoriously the most wealthy, to remember our poorer brethren. We are thankful for many instances of great liberality in this direction. Would that they might be largely increased! See 1 Cor. ix. 11.

Teachers of Circumcision. It was no zeal for God, but a zeal for their own glory, which moved them (ver. 13). But the true Christian, following the example of S. Paul, should glory only in the Cross of the Lord Jesus Christ. To the self-righteous the doctrine of Christ crucified, our only hope, has ever been a stumbling-block; and to the philosophers of this world it may appear "foolishness": but still, as of old, to them that believe Christ crucified is "Christ the Power of God and the Wisdom of God." (1 Cor. i. 23, 24.) Neither the most gorgeous ritual nor the most elaborate scheme of philosophy can save *one* soul. This is the exclusive privilege of the Gospel of the Grace of God. No other tree but the Cross can sweeten the bitter waters of godly sorrow for sin.

"It makes the coward spirit brave,  
And nerves the feeble arm for fight;  
It takes its terror from the grave,  
And gilds the bed of death with light."

God in His mercy grant that it may do so for us! Let us be sure of this, that *nothing else will*.

Let us observe, too, from these verses, that S. Paul was a brave soldier of the Lord Jesus Christ. He bore in his body many marks of severe and honourable service. Indeed, from the account which he gives us of his sufferings elsewhere,—“Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned” (2 Cor. xi. 24, 25),—we may well perceive that these marks of suffering must have been many. His body must have been seamed with many a scar and battered with many a cruel blow. But as the veteran is proud of honourable wounds received on many a well-fought field, so S. Paul gloried in these scars won in his Master’s service. “From henceforth,” he says, “let no man trouble me;” let no man try to cast doubt upon my Apostleship, “for I bear in my body the marks of Jesus” (ver. 17). May God grant us grace to fight the good fight and to obtain the victory, as he did.

We conclude our "Practical Thoughts" on this Epistle in S. Paul's own words:—"Brethren, the Grace of our Lord Jesus Christ be with your spirit. Amen."

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

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### PRAYER.

O MOST HOLY LORD GOD, who dwellest in the light which no man can approach unto, we beseech Thee to hear our prayer, and let our cry come unto Thee, through Jesus Christ our Lord.

Endue us, gracious Lord, with the spirit of meekness, that we may learn to bear one another's burden, and to be kind and forgiving towards erring brethren. Teach us, we pray Thee, of such things as Thou hast given us gladly to minister to the wants of others, and to remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive." Preserve us from growing weary in well-doing, and make us fruitful in good works. May we diligently sow to the Spirit, looking of the Spirit to reap life everlasting.

Give us grace to follow in the footsteps of Thy holy Apostles. May we glory only in the Cross of our Lord Jesus Christ. May we have grace to fight the good fight of Faith as they did, so that with them we may receive the crown of righteousness which the Lord will give to all them that love His Appearing.

Hear us, O Lord, for Thy loving-kindness is great, and do for us exceeding abundantly above all that we can ask or think, through Jesus Christ our Lord. Amen.

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## HYMN.

Tune—*Breslau, or Angels' Song.* (L. M.)

WE sing the praise of Him who died,  
Of Him who died upon the Cross;  
The sinner's hope let men deride,  
For this we count the world but loss.

Inscribed upon the Cross we see,  
In shining letters, "GOD IS LOVE;"  
He bears our sins upon the tree,  
He brings us mercy from above.

The Cross! it takes our guilt away;  
It holds the fainting spirit up;  
It cheers with hope the gloomy day,  
And sweetens every bitter cup.

It makes the coward spirit brave,  
And nerves the feeble arm for fight;  
It takes its terror from the grave,  
And gilds the bed of death with light.

The balm of life, the cure of woe,  
The measure and the pledge of Love,  
The sinner's refuge here below,  
The Angels' theme in Heaven above. Amen.

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*Note on the bearing of the foregoing Epistle upon certain  
Questions of the Day.*

ARCHBISHOP TRENCH remarks (*Huls. Lect.* 1845, p. 124), "that this is our confidence, that as the Scripture has sufficed for the past, so also it will suffice for the time to come; . . . that it has in reserve whatsoever any new conditions of the world—any new shapes of evil—any new, if they be righteous, cravings of men—may require." It might have been added, that certain parts of Scripture will naturally come forth into special prominence at particular periods, as containing the particular instructions for which the crisis calls. Such a foremost position the Epistle to the Galatians has already occupied at the era of the Reformation: such a place seems to be again claimed for it by the circumstances of our own times.

1. This Epistle is the earliest of S. Paul's writings which contains a distinct announcement of his teaching upon Justification. The great doctrine of 'Justification by Faith only,' which, after ages of neglect, was brought to light afresh by the ministry of Luther, is set forth with what might have seemed sufficient clearness in the Articles of the English Church. Nevertheless, an effort has been made of late years to represent the Anglican statement as indeterminate:\* and a leader in our Church, to whom few would not yield the loving regard due to the union of profound learning and earnest piety, has thought it right to say within the last few months, "I believe that we [*i. e.* the Churches of England and Rome] have the same doctrine of grace and of justification."† These words are more than an expression of individual opinion; they represent an indistinctness of doctrinal statement which may be observed in much of the most attractive, earnest, and devout preaching of the age. The tendency is full of danger: souls may be lost in the mist: even living members of Christ's Body may widely err.

To this disease the present Epistle supplies a divinely-prepared antidote. Nothing can be clearer than the contrast which it draws

\* See "Tract XC." § 2, pp. 12-14 (ed. *Pusey*, 1865).

† "Eirenicon," p. 19.

between the two methods of justification ; that by faith only, and that by works.\* It allows of no compromise.† The 'infusion of righteousness' is kept perfectly distinct from the 'imputation of righteousness;' whilst the necessary union of the two is fully shown.‡ "S. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith ; . . . and yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified ; but it shutteth them out from the office of justifying."§

2. Another strongly-marked phenomenon of the times is the rapid growth of Ritualism. This is not the place to discuss the general question of ritualistic developement: yet it may be remarked, by the way, that the Twentieth Article seems to take the whole matter out of the hands of individuals, and to place it in the sole power of the Church. Ceremonies ordered by the Church, if only not contrary to God's Word written, rest upon competent authority; ceremonies originated or replaced by a single member, or by a section of the body, are unauthorised, and almost schismatical. Our business, however, is simply to mark the depreciatory tone in which this Epistle speaks of Ritual—as *such*. It is treated as analogous to the toys and pictures of childhood; needful and good for children, but positively degrading to maturer age. A return to a ceremonial religion was viewed by the Galatians as a sign of progress ;|| but by S. Paul as the symptom of a retrograde movement.¶ It may be worth the consideration of those who are attracted by the glitter of a showy Ritual, whether the revival of ceremonies and ornaments—in the wisdom of our forefathers long disused, and requisite neither for the decency nor for the order of our Common Prayer and Eucharistic Celebration—does not tend, in like manner, to dwarf and to contract, rather than to augment and expand, the spiritual energies of the Church.

3. A directly opposite danger arises from the quarter in which Scripture is dethroned to make way for the supremacy of human reason. The Old Testament appears to be of late the special

\* *E.g.* ch. ii. 16; iii. 11, 12.

† See ch. ii. 18, 19; v. 2-4.

‡ Ch. v. 16; iii. 11; v. 6.

§ "Homily of Salvation," part i. This Homily is referred to in Art. XI. [as the 'H. of Justification']; and thus possesses the character of an authorised commentary upon the doctrine of the Article.

|| Ch. iii. 3.

¶ Ch. iv. 3, 9.



subject of this 'free handling;' its typical and prophetic character is denied, its infallibility relinquished, as a ruined fortress which it is impossible to defend any longer. It is something to be able to show such objectors how totally their theory of Scripture differs from S. Paul's. And for this purpose, no Epistle can be more suitable than the present. In the great argument of Gal. iii. every step is raised upon the authority of the ancient Scriptures. The allegorical treatment of the narrative of Hagar and Ishmael stands as a protest against all shallow views of Old-Testament interpretation, whilst it affords not a shadow of support to those who resolve its histories into semi-mythical embodiments of thought.\*

Our space is exhausted: but we trust that the reader, who has patiently followed the Apostle through the intricacies of this Epistle, will be at no loss to expand and apply for himself these brief remarks.—H. B. S.

\* See notes *in loc.*

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